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Bible.

A harmony of the four
gospels in Greek

HARMONY

OF THE

FOUR GOSPELS IN GREEK.

ACCORDING TO THE TEXT OF HAHN.

NEWLY ARRANGED, WITH EXPLANATORY NOTES,

BY

EDWARD ROBINSON, D. D. LL. D.

Professor of Biblical Literature in the Union Theological Seminary, New-York;

Author of a Greek and English Lexicon of the New Testament,

Biblical Researches in Palestine, etc. etc.

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PREFACE.

THE experience of many years has not failed to impress upon the minds of most Biblical teachers, the advisableness of permitting the Harmony of the Gospel History to occupy a prominent place among the earliest studies of a Theological Seminary. The simplicity of the language, the interest and importance of the events, and also the very difficulties, real or alleged, with which the subject is environed, all mark this portion of the Word of God as particularly adapted for introducing the youthful student into the principles and practice of Biblical Interpretation. If the study of the Harmony be rightly carried out, there is thus laid a broad and solid ground-work, on which afterwards to erect a substantial and enduring structure of Biblical Science, "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone."

In furtherance of these general views, no less than two editions of Archbishop Newcome's Harmony have formerly appeared in this country; one of them under my own superintendence. These have already been long out of print, so that for some years it has been very difficult to obtain copies. Under these circumstances, and by the advice and request of leading Professors in several of our Theological Seminaries, as well as from a feeling of necessity in the case of my own pupils, I was led to turn my attention to the supply of this acknowledged want. It soon, however, became apparent, that, rather than to engraft the changes and additions, which seemed necessary, upon any former work, it would be easier, and perhaps better, to prepare a new one. The present volume, accordingly, was undertaken with these impressions; and it is now given to the public, as a new and independent work, in

the hope and with the prayer, that it may be found useful in its place, and thus aid in promoting the cause of Theological Education.

The public, however, will naturally be slow to expect any great amount of novelty in a work of this kind, on a subject which has been before the ablest minds of the Church during many centuries. Yet, in the lapse of centuries, and even of years, there is a constant progress in the discovery or observation of new facts and circumstances, bearing upon the social and also the physical history of the Hebrews and other ancient nations. These all serve to enlarge the circle of Biblical knowledge ; they add to the apparatus and means of the Interpreter and Harmonist ; and thus enable him often to shed new light upon topics which before were dark or doubtful. It may also be truly said, that in no former period, perhaps, has there been accumulated a greater amount of such facts and of such progress, than in the almost seventy years which have elapsed since the original publication of Newcome's Harmony. Hence, in a similar work issued at the present day, the scholar may justly require, that it shall exhibit the results of all these later investigations into language, manners and customs, history, geography, and the like, so far as they are well-founded ; and thus become, to a certain extent, the representative of the present state of Biblical science in this particular department. Such, accordingly, has been my aim in the preparation of this volume. I have also every where endeavoured faithfully to judge and write, according to the impressions left on my mind by a personal inspection of most of the scenes of the Gospel History ; a privilege enjoyed, I believe, by no previous Harmonist.

If then the scholar shall find little or nothing of positively new matter in these pages, he will yet find, I trust, some new views, and also some new illustrations of old views, which are nowadays assailed. This is true especially in respect to the transactions during the last six months of our Lord's life and ministry ; and the remark applies more particularly to the identification of the city Ephraim and the return of Jesus from that place through Perea ; to the important Passover question ; and to the mode of harmonizing the several accounts of the Lord's resurrection and its accompanying incidents. All these and other like topics are discussed

in the Notes; to which the reader is respectfully referred. The notation of place in connection with every section, though not wholly a new feature, is yet much more definitely carried out.

The general uses and advantages of a Harmony, and the particular objects aimed at in the present volume, are specified at the close of the Introduction to the Notes. A list of the most important Harmonies heretofore published, is given below.

In the printing of the Text, which was very difficult, and in the correction of the proofs, great assistance has been rendered by two of my pupils, Messrs. W. C. French and A. H. Guernsey, themselves practical printers.

That the labour bestowed upon this work may not be in vain, but may be blessed of God to the furtherance of the study of his Word, is the sincere prayer of the Author.

E. ROBINSON.

UNION THEOLOGICAL SEMINARY, }
New-York, July, 1845. }

LIST OF HARMONIES.

The following List comprises only the most important works of this class. For a more complete account of the literature of this department, the reader is referred to the following works: FABRICIUS, *Biblioth. Græca*, ed. HARLES, T. IV. p. 880 sq. WALCH, *Biblioth. Theol.* IV. p. 863 sq. HASE, *Das Leben Jesu*, § 27. 2te Ausg.

TATIAN the Syrian, about A. D. 170, compiled a work entitled: τὸ διὰ τεσσάρων. This is lost; and the Latin version, so called, is regarded as spurious. See *Biblioth. Patr. Max. L. B.* 1677. T. II. p. 203-12. *Fabric. Cod. Apocr. N. T. I.* p. 377. *Mill Prolegom.* in N. T. Lips. 1723. p. 38. *Neander Kirchengesch. I.* p. 761.

AMMONIUS of Alexandria, about A. D. 220, is said also to have prepared a work called *Aquovia*, in like manner lost.

A. OSIANDER, *Harmoniae Evang. Libri IV, Gr. et Lat.* fol. Basil. 1537, 1561.

CORN. JANSEN, *Concordia Evang.* fol. Lovan. 1549. Antv. 1554. etc. Mechl. 1825. Svo. 2 Tom.

R. STEPHANUS, *Harmonia Evang.* fol. Par. 1553.

J. CALVIN, *Harmonia ex tribus Evangelistis composita, adjuncto seorsum Joanne.* fol. Genev. 1553; and often.

M. CHEMNITZ (Chemnitz) *Harmonia quatuor Evangg. quam P. LYSERUS et J. GERHARDUS, is continuavit, hic perfecit.* fol. Hamb. 1704. 3 Tom. The portion by Chemnitz was first printed at Frankf. 1593, etc.

G. CALIXT, *Quatuor Evangg. Scriptorum Concordia*, 4to. Halberst. 1624, etc. Published without the author's consent.

T. CARTWRIGHT, *Harmonia Evang. etc.* 4to. Amst. 1627, 1647.

J. LIGHTFOOT, *Harmonia, Ordo, et Chronicon N. T.* in Opp. ed. Leusden, fol. Tom. II. p. 1. Ultraj. 1699.—English: *Harmony, Chronicle, and Order of the N. T.* fol. Lond. 1655. Works, by Pitman, 8vo. Vol. III. Lond. 1822.

B. LAMY, *Harmonia s. Concordia quatuor Evangg.* 12mo. Par. 1689.—*Commentar. in Harm.* 2 Tom. 4to. Par. 1699.

J. CLERICUS (Le Clerc), *Harmonia Evangelica, etc.* fol. Amst. 1699.

TOINARD, *Evang. Harmonia Gr. et Lat.* fol. Par. 1707, posthumous.—French: *Harmonie ou Concorde Evang. suivant la methode et avec les notes de feu M. TOINARD*, Par. 1716.

F. BURMANN, *de Harmonie, ofte Overeenstemminge der vier h. Evangelisten*, 4to. Amst. 1712, 1739.

J. R. RUS, *Harmonia Evang. etc.* Jena 1727–30. 3 Tom. in 4 Vol.

J. A. BENDEL, *Richtige Harmonie der vier Evangelisten*, 8vo. Tüb. 1736, 1747, 1766.

J. MACKNIGHT, *Harmony of the Four Gospels*, 4to. 2 Vols. in 1. Lond. 1756, 1763, and often.

J. PRIESTLEY, *Harmony of the Evangelists in English*, 4to. Lond. 1777.

W. NEWCOME, *Harmony of the Gospels in Greek, etc.* fol. Dublin 1778.—Reprinted, 8vo. Andover 1814, 1834.

J. J. GRIESEBACH, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae 1776, 1797, 1809, 1822.

J. WHITE, *Diatessaron, etc.* 8vo. Oxon. 1800.

H. PLANCK, *Entwurf einer neuen synopt. Zusammenstellung der drey ersten Evangg. u. s. w.* 8vo. Götting. 1809.

DE WETTE ET LÜCKE, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 4to. Berol. 1818.

G. C. MATTHAEI, *Synopse der vier Evangg. nebst Kritik u. s. w.* 8vo. Götting. 1826.

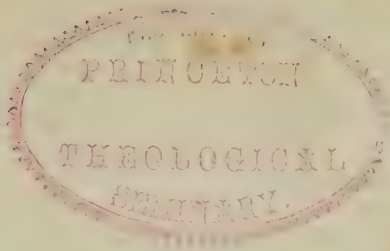
H. N. CLAUSEN, *Quatuor Evangg. Tabulae synopticae, etc.* 8vo. Havniae (Copenhag.) 1829.

M. ROEDIGER, *Synopsis Evangelior. Matth. Marc. et Lucae, etc.* 8vo. Halae, 1829, 1839.

R. CHAPMAN, *Greek Harmony of the Gospels, etc. with Notes*, 4to. Lond. 1836.

V. REICHEL, *Quatuor sac. Evangelia in pericopas harmon. chronologice ordinatas dispersita, etc.* 8vo. Prag. 1840.

J. GEHRINGER, *Synoptische Zusammenstellung des Gr. Textes der vier Evangelien.* 4to. Tüb. 1842.



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	2-10	81	89		1-27	139	147		24-29	168	174
viii.	11-53	83	90, 91	xvi.	1-33	140	148, 149		30, 31	173	177
	1	83	91	xvii.	1-26	141	149, 150	xxi.	1-24	169	175, 176
	2-11	84	92	xviii.	1	142	150		25	173	177
	12-59	85	92-94		2-12	143	151-153				

ACTS.

I CORINTHIANS.

i.	3-8	171	176	xi.	23-25	137	145	xv.	6	170	176
	9-12	172	177		5	166	172		7	171	176
	18, 19	151	161, 162		5	167	173				

NOTE.

In the Text, brackets [] are used to mark Words and Clauses not supported by the best authorities.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

§ 1. Preface to Luke's Gospel.

LUKE I. 1—4.

¹ **Ε**πειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημέ-
² των ἐν ἡμῖν πραγμάτων, καθὼς παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρε-
³ ται γερόμενοι τοῦ λόγου· ἔδοξε καὶ μοί, παρηκολουθήσασθαι ἁπλῶς ὡς ἴδον ἀκριβῶς,
⁴ καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε, ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων
τὴν ἀσφάλειαν.

§ 2. An Angel appears to Zacharias.—Jerusalem.

LUKE I. 5—25.

⁵ Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας ἱερεὺς τις ὀνόματι
Ζαχαρίας ἐξ ἐφημερίας Ἀβιά, καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ἀαζών, καὶ
⁶ τὸ ὄνομα αὐτῆς Ἑλισάβετ. Ἦσαν δὲ δίκαιοι ἀμρότεροι ἐνώπιον τοῦ Θεοῦ, πο-
⁷ ρεόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι τοῦ κυρίου ἀμεμπτοι. Καὶ οὐκ
ἦν αὐτοῖς τέκνον, καθότι ἡ Ἑλισάβετ ἦν στείρα, καὶ ἀμρότεροι προβεβηκότες ἐν
⁸ ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
⁹ ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ, κατὰ τὸ ἔθος τῆς ἱερατείας ἔλαχε τοῦ θυμιᾶσαι
¹⁰ εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου· καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαοῦ προσερχόμενον
¹¹ εἰς τὴν ὥραν τοῦ θυμιᾶματος· Ὁφθῆ δὲ αὐτῷ ἄγγελος κυρίου, ἐστὼς ἐκ δεξιῶν
¹² τοῦ θυσιαστηρίου τοῦ θυμιᾶματος· καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ φόβος
¹³ ἐπέπεσεν ἐπ' αὐτόν. Εἶπε δὲ πρὸς αὐτόν ὁ ἄγγελος· μὴ φοβοῦ, Ζαχαρία·
διότι εἰσηκούσθη ἡ δέησίς σου, καὶ ἡ γυνή σου Ἑλισάβετ γεννήσει υἱόν σοι, καὶ
¹⁴ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην. Καὶ ἔσται χαρὰ σοὶ καὶ ἀγαλλίασις, καὶ
¹⁵ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. Ἔσται γὰρ μέγας ἐνώπιον τοῦ κυρίου· καὶ
οἶνον καὶ σίκερα οὐ μὴ πῖν· καὶ πνεύματος ἁγίου πλησθήσεται ἐτι ἐκ κοιλίας
¹⁶ μητρὸς αὐτοῦ. Καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει ἐπὶ κύριον τὸν Θεόν

LUKE I.

17 αὐτῶν. Καὶ αὐτὸς προελύσεται ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλίου,
 ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκνα, καὶ ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμά-
 18 σαι κυρίῳ λαὸν κατεσκευασμένον.^a Καὶ εἶπε Ζαχαρίας πρὸς τὸν ἄγγελον· κατὰ
 τί γνώσομαι τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης, καὶ ἡ γυνή μου προβεβηκυῖα ἐν ταῖς
 19 ἡμέραις αὐτῆς. Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ· ἐγὼ εἰμι Γαβριὴλ ὁ
 παρεστηκὼς ἐνώπιον τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σε καὶ εὐαγγελίσα-
 20 σθαί σοι ταῦτα. Καὶ ἰδοῦ, ἔση σιωπῶν καὶ μὴ δυνάμενος λαλῆσαι, ἄχρι ἧς ἡμέρας
 γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται
 21 εἰς τὸν καιρὸν αὐτῶν. Καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον
 22 ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. Ἐξελθὼν δὲ οὐκ ἠδύνατο λαλῆσαι αὐτοῖς· καὶ
 ἐπένρωσαν, ὅτι ὀπτασίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διαρέων αὐτοῖς, καὶ
 23 διέμενε κωφός. Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
 24 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν Ἐλισάβετ
 25 ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἐκτὴν μήνας πέντε, λέγουσα· ὅτι οὕτω μοι πε-
 ποίηκεν ὁ κύριος ἐν ἡμέραις, αἷς ἐπέειδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.

§ 3. An Angel appears to Mary.—Nazareth.

LUKE I. 26—38.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς
 27 Γαλιλαίας, ἣ ὄνομα Ναζαρέτ, ἡ πρὸς παρθένον μεμνηστευμένην ἀνδρὶ, ᾧ ὄνομα
 28 Ἰωσήφ, ἐξ οἴκου Δαβὶδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριὰμ. Καὶ εἰσελθὼν ὁ
 ἄγγελος πρὸς αὐτὴν εἶπε· χαῖρε, κεχαριτωμένη· ὁ κύριος μετὰ σοῦ· εὐλογημένη
 29 σὺ ἐν γυναιξίν. Ἡ δὲ ἰδοῦσα διαταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο,
 30 ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· μὴ φοβοῦ, Μα-
 31 ριάμ· ἔδρες γὰρ χάριν παρὰ τῷ Θεῷ. Καὶ ἰδοῦ, συλλήψῃ ἐν γαστρὶ καὶ τέξῃ
 32 υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Οὗτος ἔσται μέγας καὶ υἱὸς ὑψίστου
 κληθήσεται· καὶ δώσει αὐτῷ κύριος ὁ Θεὸς τὸν θρόνον Δαβὶδ τοῦ πατρὸς αὐτοῦ·
 33 καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
 34 ἔσται τέλος.^b Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα
 35 οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· πνεῦμα ἅγιον ἐπελεύσεται
 36 ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσε-
 ται υἱὸς Θεοῦ. Καὶ ἰδοῦ, Ἐλισάβετ, ἡ συγγενὴς σου, καὶ αὕτη συνειληφυῖα υἱόν
 37 ἐν γήρῃ αὐτῆς· καὶ οὗτος μὴν ἔκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ. Ὅτι οὐκ
 38 ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. Εἶπε δὲ Μαριὰμ· ἰδοῦ, ἡ δούλη κυρίου·
 γένοιτό μοι κατὰ τὸ ῥημά σου. Καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

§ 4. Mary visits Elizabeth.—Jutta.

LUKE I. 39—56.

39 Ἀναστᾷσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρεινὴν μετὰ
 40 σπουδῆς, εἰς πόλιν Ἰούδα. Καὶ εἰσῆλθεν εἰς τὸν οἶκον Ζαχαρίου καὶ ἡσπάσατο

^a 17. Comp. Mal. 3, 23 sq.^b 33. Comp. Mic. 4, 7.

LUKE I.

41 τὴν Ἐλισάβετ. Καὶ ἐγένετο ὡς ἤκουσεν ἡ Ἐλισάβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησε τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς· καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ, καὶ ἀνεσώρτησε φωνὴ μεγάλη καὶ εἶπεν· ἐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. Καὶ πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς με; Ἰδοὺ γάρ, ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου. Καὶ μακαρία ἡ πιστεύσασα, ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ κύριον. Καὶ εἶπε Μαριάμ· μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,¹ καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτήρῳ μου,¹ ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ. ἰδοὺ γάρ, ἀπὸ τοῦ νῦν μακαριοῦσί με πᾶσαι αἱ γενεαί· ὅτι ἐποίησέ μοι μεγαλεῖα ὁ δυνατός, καὶ ἄγχιον τὸ ὄνομα αὐτοῦ· καὶ τὸ ἔλεος αὐτοῦ εἰς γενεάς γενεῶν τοῖς φοβουμένοις αὐτόν. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ· διεσκόρπισεν ὑπερηγάρους διανοίᾳ καρδίας αὐτῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων καὶ ὕψωσε ταπεινοὺς. Πεινῶντας ἐρέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλε κενούς.
54 55 Ἀρτελάρετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους¹ (καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν) τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.^a Ἐμείνε δὲ Μαριάμ σὺν αὐτῇ ὥσεί μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.

§ 5. Birth of John the Baptist.—Jutta.

LUKE I. 57—80.

57 Τῇ δὲ Ἐλισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν, καὶ ἐγέννησεν υἱόν.
58 Καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγγενεῖς αὐτῆς, ὅτι ἐμεγάλυνε κύριος τὸ ἔλεος αὐτοῦ μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ὀγδόῃ ἡμέρᾳ, ἴλθον περιτεμεῖν τὸ παιδίον· καὶ ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. Καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· ὀχί, ἀλλὰ κληθήσεται
61 Ἰωάννης. Καὶ εἶπον πρὸς αὐτήν· ὅτι οὐδεὶς ἐστὶν ἐν τῇ συγγενείᾳ σου, ὃς καλεῖται τῷ ὀνόματι τούτῳ. Ἐνένεον δὲ τῷ πατρὶ αὐτοῦ, τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. Καὶ αἰτήσας πινακίδιον ἔγραψε λέγων· Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. καὶ ἐθαύμασαν πάντες. Ἀρεσθήθη δὲ τὸ στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν. Καὶ ἐγένετο ἐπὶ πάντας ὁβόος τοὺς περιοικοῦντας αὐτούς· καὶ ἐν ὅλῃ τῇ ὄρει τῆς Ἰουδαίας διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Καὶ ἔθετο πάντες οἱ ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν λέγοντες· τί ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ χεὶρ κυρίου ἦν μετ' αὐτοῦ. Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου, καὶ προσεμήτερε λέγων· ἐλογητὸς κύριος ὁ θεὸς τοῦ Ἰσραὴλ, ὅτι ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν τῇ λαῷ αὐτοῦ¹ καὶ ἤγειρε κέρας σωτηρίας ἡμῖν ἐν τῷ οἴκῳ Δαβὶδ τοῦ παιδὸς αὐτοῦ,
70¹ καθὼς ἐλάλησε διὰ στόματος τῶν ἁγίων τῶν ἀπ' αἰῶτος προφητῶν αὐτοῦ,
71 72¹ σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,¹ ποιῆσαι
73 ἔλεος μετὰ τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,¹ ὅρκον ὃν ὤμοσε πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν^b τοῦ δοῦναι ἡμῖν¹ ἀγρόφως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν ὁσιότητος λατρεῖν αὐτῷ¹ ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον

^a 54, 55. Comp. Is. 41, 8. 9. Gen. 22, 16 sq.^b 73. Gen. 22, 16 sq.

LUKE I.

76 αὐτοῦ πᾶσας τὰς ἡμέρας [τῆς ζωῆς] ἡμῶν. Καὶ σύ, παιδίον, προφήτης ὑψίστου κληθήσῃ· προπορεύῃ γὰρ πρὸ προσώπου κυρίου, ἐτοιμάσαι ὁδοὺς αὐτοῦ,
 77 78 ¹ τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν ¹ διὰ
 79 σπλάγχνα ἐλέους Θεοῦ ἡμῶν, ἐν οἷς ἐπεσκέψατο ἡμᾶς ἀνατολὴ ἕξ ὕψους, ¹ ἐπι-
 80 ῥῶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, τοῦ κατενθῆναι τοὺς πόδας
 80 ἡμῶν εἰς ὁδὸν εἰρήνης. Τὸ δὲ παιδίον ἠΐξανε καὶ ἐκραταιοῦτο πνεύματι· καὶ ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν Ἰσραήλ.

§ 6. An Angel appears to Joseph.—Nazareth.

MATTH. I. 18—25.

18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μη-
 τρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτούς, εὗρέθη ἐν γαστρὶ
 19 ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ-
 20 λων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐ-
 τοῦ ἐνθυμηθέντος, ἰδοῦ, ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ,
 21 υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαρὶὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ
 22 Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ
 ὅλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου λέγον-
 23 τος ^a ἰδοῦ, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσι τὸ ὄνομα
 24 αὐτοῦ Ἐμμανουήλ, ὃ ἔστι μεθερμηνεύμενον, μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ
 25 παρῆλαβε τὴν γυναῖκα αὐτοῦ, ¹ καὶ οὐκ ἐγένωσκεν αὐτήν, ἕως οὗ ἔτεκε τὸν υἱόν
 αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

§ 7. The birth of Jesus.—Bethlehem.

LUKE II. 1—7.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αἰγού-
 2 στου, ἀπογραφεσθαι πᾶσαν τὴν οἰκουμένην. Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο
 3 ἡγεμονεύοντος τῆς Συρίας Κυρηρίου. Καὶ ἐπορεύοντο πάντες ἀπογραφεσθαι,
 4 ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας, ἐκ πό-
 λεως Ναζαρετ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ, ἣτις καλεῖται Βηθλεὲμ, διὰ
 5 τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, ¹ ἀπογραφάσθαι σὺν Μαρὶὰμ τῇ
 6 μεμνηστευμένῃ αὐτῷ γυναικί, οὓση ἐγκύῃ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ,
 7 ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. Καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρω-
 τότοκον, καὶ ἐπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ, διότι οὐκ
 ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

^a 23. Is. 7, 14.

§ 8. An Angel appears to the Shepherds.—Near Bethlehem.

LUKE II. 8—20.

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρῃ τῇ αὐτῇ ἀγραλιοῦντες καὶ θιλάσσοντες κυ-
 9 λακὰς τῆς νυκτὸς ἐπὶ τὴν ποιάνην αὐτῶν. Καὶ ἰδοὺ, ἄγγελος κυρίου ἐπέστη αὐ-
 10 τοῖς, καὶ δόξα κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν φόβον μέγαν. Καὶ
 11 εἶπερ αὐτοῖς ὁ ἄγγελος· μὴ φοβεῖσθε· ἰδοὺ γάρ, εὐαγγελίζομαι ὑμῖν χαρὰν με-
 12 στὸς κύριος, ἐν πόλει Δαβὶδ. Καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὗρήσετε βρέφος
 13 ἐσπαργανωμένον κείμενον ἐν φάττῃ. Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἄγγέλῳ πλη-
 14 θος στρατιᾶς οὐρανόθεν, αἰνούντων τὸν θεὸν καὶ λεγόντων· δόξα ἐν ὑψίστοις
 15 θεῷ, καὶ ἐπὶ γῆς εἰρήνῃ· ἐν ἀνθρώποις εὐδοκία. Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπὸ
 16 αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλ-
 17 λήλους· διελθώμεν δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός, ὃ ὁ
 18 κύριος ἐκνῶρῃσεν ἡμῖν. Καὶ ἦλθον σπεύσαντες καὶ ἀνεῦρον τὴν τε Μαριὰμ καὶ
 19 τὸν Ἰωσήφ καὶ τὸ βρέφος κείμενον ἐν τῇ φάττῃ. Ἰδόντες δὲ διεγνώρισαν περὶ
 20 τοῦ ῥήματος τοῦ λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. Καὶ πάντες οἱ
 ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ἐπὶ τῶν ποιμένων πρὸς αὐτούς.
 21 Ἦ δὲ Μαριὰμ πάντα συνετίθει τὰ ῥήματα ταῦτα συμβάλλουσα ἐν τῇ καρδίᾳ αὐ-
 22 τῆς. Καὶ ἐπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν ἐπὶ πᾶ-
 σιν οἷς ἤκουσαν καὶ εἶδον, καθὼς ἐλαλήθη πρὸς αὐτούς.

§ 9. The circumcision of Jesus, and his presentation in the Temple.—Bethlehem, Jerusalem.

LUKE II. 21—38.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὁκτώ τοῦ περιτεμεῖν αὐτόν,^a καὶ ἐκλήθη τὸ ὄνο-
 μα αὐτοῦ Ἰησοῦς, τὸ κληθεῖν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν
 τῇ κοιλίᾳ.
 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαιρισμοῦ αὐτῶν, κατὰ τὸν νό-
 23 μον Μωϋσέως ἀνέγαγον αὐτὸν εἰς Ἱερουσόλιμα, παραστήσαι τῷ κυρίῳ,¹ (καθὼς
 γέγραπται ἐν νόμῳ κυρίου·^b ὅτι πᾶν ἄρσεν διανοῖγον μήτρην ἅγιον τῷ κυρίῳ
 24 κληθήσεται,) καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ κυρίου,^c ζεῦγος
 25 τριγόνων ἢ δύο νεοσσούς περιστερῶν. Καὶ ἰδοὺ, ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ,
 ὃ ὄνομα Συμεὼν· καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος
 26 παράκλησιν τοῦ Ἰσραὴλ, καὶ πνεῦμα ἅγιον ἦν ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχορημα-
 τισμένος ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, μὴ ἰδεῖν θάνατον, πρὶν ἢ ἴδῃ τὸν Χρι-
 27 στὸν κυρίον. Καὶ ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς
 28 περὶ αὐτοῦ,¹ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ, καὶ εὐλόγησε τὸν
 29 θεὸν καὶ εἶπε· ἦν ἀπολέεις τὸν δοῦλόν σου, δέσποτα, κατὰ τὸ ῥῆμά σου ἐν εἰ-
 30 31 ρήνῃ· ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,¹ ὃ ἡτοίμασας κατὰ πρὸς-

^a 21. Gen. 17, 12. Lev. 12, 3.^b 23. Ex. 13, 2. Comp. Num. 8, 16, 17.^c 24. Lev. 12, 6, 8.

LUKE II.

32 ὡπον πάντων τῶν λαῶν, ἡ γὰρ εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν λαοῦ σου Ἰσρα-
 33 ἦλ. Καὶ ἦν Ἰωσήφ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες ἐπὶ τοῖς λαλομένοις περὶ
 34 αὐτοῦ. Καὶ ἐβλόγησεν αὐτοὺς Συμεὼν, καὶ εἶπε πρὸς Μαριὰμ τὴν μητέρα
 αὐτοῦ· ἰδοὺ, οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ καὶ
 35 εἰς σημεῖον ἀντιλεγόμενον·^a καὶ σοὺ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία·
 36 ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἄννα προ-
 φῆτις, θυγάτηρ Φαρισαίου, ἐκ φυλῆς Ἀσέρ, αὕτη προβεβηκυῖα ἐν ἡμέραις πολλαῖς,
 37 ζήσασα ἔτη μετὰ ἀνδρὸς ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ὡς
 ἑτῶν ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσε-
 38 σι λατρεύουσα νύκτα καὶ ἡμέραν. Καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθρωπολο-
 γεῖτο τῷ κυρίῳ καὶ ἐλάλει περὶ αὐτοῦ πᾶσι τοῖς προσδεχομένοις λύτρωσιν ἐν Ἱε-
 ρουσαλήμ.

§ 10. The Magi.—Jerusalem, Bethlehem.

MATTH. II. 1—12.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ
 2 βασιλέως, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱερουσόλυμα λέγοντες· ποῦ
 ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; ἔδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ
 3 ἀνατολῇ, καὶ ἠλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς
 4 ἐταράχθη, καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρ-
 χιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς γεν-
 5 νᾷται. Οἱ δὲ εἶπον αὐτῷ· ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ
 6 τοῦ προφήτου·^b καὶ σὺ Βηθλεὲμ, γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡγε-
 μόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου,
 7 τὸν Ἰσραὴλ. Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν
 8 τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπε·
 πορευθέντες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρῇτε, ἀπαγγεῖλατέ
 9 μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως
 ἐπορεύθησαν, καὶ ἰδοὺ, ὁ ἀστήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως
 10 ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν
 11 μεγάλην σφόδρα. Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας
 τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θη-
 σαντοὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
 12 Καὶ χρηματισθέντες κατ' ὄραρ, μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ
 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

§ 11. The flight into Egypt. Herod's cruelty. The return.—Bethlehem, Nazareth.

MATTH. II. 13—23.

13 Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος κυρίου φαίνεται κατ' ὄραρ τῷ Ἰωσήφ
 λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴ-

^a 34. Comp. Is. 8, 14.

^b 6. Mic. 5, 1.

MATTH. II.

14 γυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον,
 15 τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ
 16 καὶ ἔφυγε εἰς Αἴγυπτον· καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου,
 17 ἵνα πληρωθῇ τὸ ῥηθὲν ἐπὶ τοῦ κυρίου διὰ τοῦ προφητοῦ λέγοντος·^a ἔξ Αἰγύπτου
 18 ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδὼν, ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων,
 19 ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ
 20 καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον, ὃν
 21 ἠκούσας παρὰ τῶν μάγων. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προ-
 22 φητοῦ λέγοντος·^b φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὁδυνὸς
 23 πολὺς· Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι
 24 οὐκ εἰσὶ. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ
 25 γαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ· λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν
 26 μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυ-
 27 χὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ,
 28 καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. Ἀκούσας δέ, ὅτι Ἀρχελαὸς βασιλεύει ἐπὶ τῆς
 29 Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς
 30 αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρη-
 31 ματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς
 32 τὰ μέρη τῆς Γαλιλαίας. Καὶ ἔλθων
 33 κατήκτισεν εἰς πόλιν λεγομένην Ναζα-
 34 ρέτ· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν
 35 προφητῶν, ὅτι Ναζωραῖος κληθήσε-
 36 ται.^c

LUKE II. 39, 40.

Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν
 νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γα-
 λιλαίαν, εἰς τὴν πόλιν αὐτῶν Ναζα-
 ρέτ. Τὸ δὲ παιδίον ἡΰξανε καὶ ἐκρα-
 ταιούτο πνεύματι, πληροῦμενον σο-
 φίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

§ 12. At twelve years of age Jesus goes to the Passover.—Jerusalem.

LUKE II. 41—52.

41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἐορτῇ τοῦ πά-
 42 σχα. Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα, ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ
 43 τὸ ἔθος τῆς ἐορτῆς· καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς
 44 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ· καὶ οὐκ ἔγνω Ἰωσήφ καὶ ἡ μήτηρ αὐ-
 45 τοῦ. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνδιᾷ εἶναι, ἦλθον ἡμέρας ὁδὸν καὶ ἀνεζή-
 46 τουν αὐτὸν ἐν τοῖς συγγενεῖσι καὶ ἐν τοῖς γνωστοῖς. Καὶ μὴ εὑρόντες αὐτὸν
 47 ὑπέστρεψαν εἰς Ἱερουσαλὴμ ζητοῦντες αὐτόν. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς,
 48 εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ ἀκούοντα αὐ-
 49 τῶν καὶ ἐπερωτῶντα αὐτούς. Ἐξίστατο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ
 50 τῇ συνέσει καὶ ταῖς ἀποκρισεῖσιν αὐτοῦ. Καὶ ἰδόντες αὐτὸν ἐξεπλήγησαν, καὶ
 πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε· τέκνον, τί ἐποίησας ἡμῶν οὕτως; ἰδοὺ, ὁ πα-
 τὴρ σου καὶ ἐγὼ ὁδυνώμενοι ἐζητοῦμέν σε. Καὶ εἶπε πρὸς αὐτούς· τί ὅτι ἐξητεῖτέ
 με; οὐκ ἴδαιτε, ὅτι ἐν ταῖς τοῦ πατρὸς μου δεῖ εἶναι με; Καὶ αὐτοὶ οὐ συνήκαν

^a 15. Hos. 11, 1.^b 18. Jer. 31, 15. Comp. Jer. 40, 1.^c 23. Heb. Is. 11, 1. Comp. Is. 53, 2. Zech. 6, 12. Rev. 5, 5.

LUKE II.

51 τὸ ῥῆμα, ὃ ἐλάλησεν αὐτοῖς. Καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρέτ,
καὶ ἦν ὑποτασσόμενος αὐτοῖς. Καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα
52 ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτε σοφία καὶ ἡλικίᾳ καὶ χάριτι
παρὰ θεῶ καὶ ἀνθρώποις.

§ 13.—The Genealogies.

MATTH. I. 1—17.

LUKE III. 23—38, inverted.

- 1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, 38 Τοῦ θεοῦ, τοῦ Ἀδάμ, τοῦ Σίθ, τοῦ
 νιοῦ Δαυὶδ, νιοῦ Ἀβραάμ. 37 Ἐνὼς, ' τοῦ Καϊνάν, τοῦ Μαλεεὶλ,
 τοῦ Ἰαρέδ, τοῦ Ἐνὼχ, τοῦ Μαθουσά-
 26 λα, ' τοῦ Λάμεχ, τοῦ Νῶε, τοῦ Σήμ, τοῦ Ἀρφαξάδ, τοῦ Καϊ-
 35 νάν, ' τοῦ Σαλά, τοῦ Ἐβέρ, τοῦ Φαλέν, τοῦ Ῥαγαῦ, τοῦ Σε-
 34 ρούχ, ' τοῦ Ναχώρ, τοῦ Θάρα, τοῦ
 Ἀβραάμ, τοῦ Ἰσαάκ, τοῦ Ἰακώβ,
 2 Ἀβραάμ ἐγέννησε τὸν Ἰσαάκ. Ἰσαάκ
 δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ δὲ
 ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελ- 33 τοῦ Ἰούδα, τοῦ Φαρές, τοῦ Ἐσρώμ,
 3 φούς αὐτοῦ. Ἰούδας δὲ ἐγέννησε τὸν
 Φαρές καὶ τὸν Ζαρά ἐκ τῆς Θάμαρ.
 Φαρές δὲ ἐγέννησε τὸν Ἐσρώμ. Ἐσ-
 4 ρώμ δὲ ἐγέννησε τὸν Ἀράμ. Ἀράμ δὲ
 ἐγέννησε τὸν Ἀμιναδάβ. Ἀμιναδάβ
 δὲ ἐγέννησε τὸν Ναασσών. Ναασσών 32 τοῦ Ναασσών, τοῦ Σαλμών, τοῦ Βοόζ,
 5 δὲ ἐγέννησε τὸν Σαλμών. Σαλμών δὲ
 ἐγέννησε τὸν Βοόζ ἐκ τῆς Ῥαχάβ.
 Βοόζ δὲ ἐγέννησε τὸν Ῥβήδ ἐκ τῆς
 6 Ῥούθ. Ῥβήδ δὲ ἐγέννησε τὸν Ἰεσσαί.
 Ἰεσσαί δὲ ἐγέννησε τὸν Δαυὶδ τὸν βα- 31 τοῦ Δαυὶδ, τοῦ Ναθάν, τοῦ Ματθα-
 30 σιλέα. Δαυὶδ δὲ ὁ βασιλεὺς ἐγέννησε
 τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου.
 7 Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοάμ.
 Ῥοβοάμ δὲ ἐγέννησε τὸν Ἀβιά. Ἀβιά 30 τοῦ Ἐλιακίμ, τοῦ Ἰωνάν, τοῦ Ἰω-
 8 δὲ ἐγέννησε τὸν Ἀσά. Ἀσά δὲ ἐγέννη-
 30 σήφ, τοῦ Ἰούδα, τοῦ Συμεών,
 σε τὸν Ἰωσαφάτ. Ἰωσαφάτ δὲ ἐγέννη-
 30 σε τὸν Ἰωράμ. Ἰωράμ δὲ ἐγέννησε
 9 τὸν Ὀζίαν. Ὀζίας δὲ ἐγέννησε τὸν
 Ἰωάθαμ. Ἰωάθαμ δὲ ἐγέννησε τὸν 29 τοῦ Ἀεὶ, τοῦ Ματθαί, τοῦ Ἰωρείμ,
 29 "Αχαζ. Ἀχαζ δὲ ἐγέννησε τὸν Ἐζεκί-
 29 τοῦ Ἐλιέξερ, τοῦ Ἰωσή,
 10 αν. Ἐζεκίας δὲ ἐγέννησε τὸν Μανασ-
 10 σῆ. Μανασσῆς δὲ ἐγέννησε τὸν Ἀμών.
 11 Ἀμών δὲ ἐγέννησε τὸν Ἰωσίαν. Ἰω-
 11 σίας δὲ ἐγέννησε τὸν Ἰεχονίαν καὶ

MATTH. I.

LUKE III.

- τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικε- 28 τοῦ Ἰηρ, τοῦ Ἐλμωδάμ, τοῦ Κωσάμ,
 12 σίας Βαβυλῶνος. Μετὰ δὲ τὴν με- τοῦ Ἀδδί, τοῦ Μελχί,
 τοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέν-
 νησε τὸν Σαλαθιήλ. Σαλαθιήλ δὲ 27 τοῦ Νηρί, τοῦ Σαλαθιήλ, τοῦ Ζορο-
 13 ἐγέννησε τὸν Ζοροβάβελ. Ζοροβάβελ βάβελ, τοῦ Ῥησά, τοῦ Ἰωαννᾶ,
 δὲ ἐγέννησε τὸν Ἀβιοὺδ. Ἀβιοὺδ δὲ 26 τοῦ Ἰούδα, τοῦ Ἰωσήφ, τοῦ Σεμεί, τοῦ
 ἐγέννησε τὸν Ἐλιακίμ. Ἐλιακίμ δὲ Ματταθίου, τοῦ Μαάθ,
 14 ἐγέννησε τὸν Ἀζώρ. Ἀζώρ δὲ ἐγέννη-
 σε τὸν Σαδὼκ. Σαδὼκ δὲ ἐγέννησε 25 τοῦ Ναγκαί, τοῦ Ἑσλί, τοῦ Ναούμ,
 τὸν Ἀχείμ. Ἀχείμ δὲ ἐγέννησε τὸν τοῦ Ἀμώς, τοῦ Ματταθίου,
 15 Ἐλιοὺδ. Ἐλιοὺδ δὲ ἐγέννησε τὸν Ἐλε- 24 τοῦ Ἰωσήφ, τοῦ Ἰαννά, τοῦ Μελχί,
 άζαρ. Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματ- τοῦ Αενί, τοῦ Ματθάτ,
 16 θάω. Ματθάω δὲ ἐγέννησε τὸν Ἰα-
 βώβ. Ἰαβώβ δὲ ἐγέννησε τὸν Ἰωσήφ 23 Καὶ αὐτὸς ὁ Ἰησοῦς—ὢν, ὡς ἐνομι-
 τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη ζετο, υἱὸς Ἰωσήφ, τοῦ Ἠλί,
 17 Ἰησοῦς ὁ λεγόμενος Χριστός. Πᾶ-
 σαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως
 Δαβὶδ γενεαὶ δεκατέσσαρες· καὶ ἀπὸ Δαβὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος
 γενεαὶ δεκατέσσαρες· καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ
 γενεαὶ δεκατέσσαρες.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year.*

§ 14. The Ministry of John the Baptist.—*The Desert. The Jordan.*

LUKE III. 1—18.

1 **Ἐν** ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου Καίσαρος, ἡγεμονεύοντος Πορτίου Πιλάτου τῆς Ἰουδαίας καὶ τετραρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνίτιδος χώρας καὶ Λυσανίου τῆς Ἀβιληνῆς τετραρχούντος, 1 ἐπὶ ἀρχιερέως Ἄννα καὶ Καϊά-
MATTH. III. 1—12. MARK I. 1—8. φα ἐγένετο ῥῆμα θεοῦ ἐπὶ

<p>1 Ἐν δὲ ταῖς ἡμέραις 1 Ἀρχὴ τοῦ εὐαγγελίου ἐκείναις παραγίνεται Ἰησοῦ Χριστοῦ, υἱοῦ τοῦ 3 Ἰωάννης ὁ βαπτιστής, 4 θεοῦ—ἐγένετο Ἰωάννης κηρύσσων ἐν τῇ ἐρήμῳ βαπτίζων ἐν τῇ ἐρήμῳ καὶ 2 τῆς Ἰουδαίας καὶ λέγων· κηρύσσων βάπτισμα με- μετανοεῖτε· ἤγγικε γὰρ τανοίας εἰς ἄφεςιν ἁμαρ- ῆ βασιλεία τῶν οὐρανῶν. 2 τιῶν—ὡς γέγραπται ἐν 4 3 Οὗτος γάρ ἐστιν ὁ ῥηθεὶς τοῖς προφήταις·^a ἰδοὺ, ὑπὸ Ἡσαίου τοῦ προφή- ἐγὼ ἀποστέλλω τὸν ἄγ- του λέγοντος·^b φωνὴ γελόν μου πρὸ προσώ- βοῶντος ἐν τῇ ἐρήμῳ· πον σου, ὃς κατασκευάσει ἐτοιμάσατε τὴν ὁδὸν κυ- τὴν ὁδὸν σου [ἐμπροσθέν ρίου· εὐθείας ποιεῖτε τὰς 3 σου]· φωνὴ βοῶντος ἐν 5 4 τρίβους αὐτοῦ. Αὐτὸς τῇ ἐρήμῳ·^b ἐτοιμάσατε δὲ ὁ Ἰωάννης εἶχε τὸ ἔν- τὴν ὁδὸν κυρίου· εὐθεί- δυμα αὐτοῦ ἀπὸ τριχῶν ας ποιεῖτε τὰς τρίβους καμήλου καὶ ζώην δερ- 6 αὐτοῦ.—Ἦν δὲ Ἰωάννης ματίνην περὶ τὴν ὄσφυν ἐνδευμένος τρίχας καμή- αὐτοῦ· ἡ δὲ τροφή αὐ- λου καὶ ζώην δερματί-</p>	<p>Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. Καὶ ἦλθεν εἰς πᾶσαν τὴν περί- χωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα με- τανοίας εἰς ἄφεςιν ἁμαρ- τιῶν, 1 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου λέγοντος·^b φωνὴ βοῶντος ἐν τῇ ἐρή- μῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶ- σα φάραγξ πληρωθήσε- ται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ὕψε-</p>	<p>φα ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. Καὶ ἦλθεν εἰς πᾶσαν τὴν περί- χωρον τοῦ Ἰορδάνου κηρύσσων βάπτισμα με- τανοίας εἰς ἄφεςιν ἁμαρ- τιῶν, 1 ὡς γέγραπται ἐν βίβλῳ λόγων Ἡσαίου τοῦ προφήτου λέγοντος·^b φωνὴ βοῶντος ἐν τῇ ἐρή- μῳ· ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. Πᾶ- σα φάραγξ πληρωθήσε- ται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ εἰς εὐθεῖαν καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· καὶ ὕψε-</p>
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^a 2. Mal. 3, 1. Is. 40, 3.

^b 3 etc. Is. 40, 3 sq.

MATTH. III.

MARK I.

LUKE III.

τοῦ ἦν ἀκριδες καὶ μέλι
5 ἄγριον. Τότε ἐξεπορεύ-
ετο πρὸς αὐτὸν Ἱεροσό-
λυμα καὶ πᾶσα ἡ Ἰουδαία
καὶ πᾶσα ἡ περιχώρος
6 τοῦ Ἰορδάνου, ἡ καὶ ἔβα-
πτίζοντο ἐν τῷ Ἰορδάνῃ
ὑπ' αὐτοῦ, ἐξομολογού-
μενοι τὰς ἁμαρτίας αὐ-

νῆν περὶ τὴν ὁσφὺν αὐ-
τοῦ καὶ ἐσθίων ἀκριδας
5 καὶ μέλι ἄγριον. — Καὶ
ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία
χώρα καὶ οἱ Ἱεροσολυμίται, καὶ ἔβαπτί-
ζοντο πάντες ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ'
αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐ-
τῶν.—

ται πᾶσα σάρξ τὸ σωτή-
ριον τοῦ Θεοῦ.

LUKE III.

7 τῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαί-
ων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ
τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς· γεν-
νήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φν-
8 γεῖν ἀπὸ τῆς μελλούσης ὀργῆς; Ποιή-
σατε οὖν καρπὸν ἄξιον τῆς μετανοίας,
9 ἡ καὶ μὴ δόξετε λέγειν ἐν ἑαυτοῖς· πατέ-
ρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν,
ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τού-
10 των ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ἥδη
δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δέν-
δρων κεῖται· πᾶν οὖν δένδρον μὴ ποι-
οῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς
πῦρ βάλλεται.

7 Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις
βαπτισθῆναι ὑπ' αὐτοῦ· γεννήματα
ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φνγεῖν ἀπὸ
8 τῆς μελλούσης ὀργῆς; Ποιήσατε οὖν
καρποὺς ἄξιους τῆς μετανοίας, καὶ
μὴ ἄρξῃσθε λέγειν ἐν ἑαυτοῖς· πατέρα
ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν,
ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τού-
9 των ἐγεῖραι τέκνα τῷ Ἀβραάμ. Ἥδη
δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν
δένδρων κεῖται· πᾶν οὖν δένδρον μὴ
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ
10 εἰς πῦρ βάλλεται. Καὶ ἐπηρώτων αὐ-
τὸν οἱ ὄχλοι λέγοντες· τί οὖν ποιήσο-

11 μεν; Ἀποκριθεὶς δὲ λέγει αὐτοῖς· ὁ ἔχων δύο χιτῶνας μεταδό-
12 τω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω. Ἦλθον
δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν· διδάσκαλε,
13 τί ποιήσομεν; Ὁ δὲ εἶπε πρὸς αὐτούς· μηδὲν πλέον παρὰ το
14 διατεταγμένον ὑμῖν πρῶσσετε. Ἐπηρώτων δὲ αὐτὸν καὶ στρα-
τευόμενοι λέγοντες· καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐ-
τούς· μηδένα διασεύσῃτε μηδὲ συκοφαντήσῃτε, καὶ ἀρκεῖσθε τοῖς
15 ὀφεισίοις ὑμῶν. Πρὸςδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζο-
μένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήπο-
τε αὐτὸς εἴη ὁ Χριστός,

MATTH. III.

MARK I.

LUKE III.

11 Ἐγὼ μὲν βαπτίζω ὑμᾶς
ἐν ὕδατι εἰς μετάνοιαν,
ὁ δὲ ὀπίσω μου ἐρχόμε-
τος ἰσχυρότερός μου ἔσ-
τί, οὗ οὐκ εἰμὶ ἰκανὸς
τὰ ὑποδήματα βαστά-
σαι· αὐτὸς ὑμᾶς βαπτί-
σει ἐν πνεύματι ἁγίῳ
12 καὶ πυρί. Οὐ τὸ πτύον

7 Καὶ ἐκήρυσσε λέγων·
8 — ἐγὼ μὲν ἐβάπτισα
7 ὑμᾶς ἐν ὕδατι·—ἐρχεται
ὁ ἰσχυρότερός μου ὀπί-
σω μου, οὗ οὐκ εἰμὶ ἰκα-
νὸς κύβας λῦσαι τὸν
ἱμάντα τῶν ὑποδημάτων
8 αὐτοῦ·—αὐτὸς δὲ βα-
πτίσει ὑμᾶς ἐν πνεύματι
ἁγίῳ.

16 Ἀπεκρίνατο ὁ Ἰωάν-
νης ἅπασιν λέγων· ἐγὼ
μὲν ὕδατι βαπτίζω ὑμᾶς·
ἐρχεται δὲ ὁ ἰσχυρότερός
μου, οὗ οὐκ εἰμὶ ἰκανὸς
λῦσαι τὸν ἱμάντα τῶν
ὑποδημάτων αὐτοῦ· αὐ-
τὸς ὑμᾶς βαπτίσει ἐν
πνεύματι ἁγίῳ καὶ πυρί.
17 Οὐ τὸ πτύον ἐν τῇ χειρὶ

MATTH. III.

ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

LUKE III.

αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

18 Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.

§ 15. The Baptism of Jesus.—*The Jordan.*

MATTH. III. 13—17.

13 Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπὸ αὐτοῦ. Ὁ δὲ Ἰωάννης διεκώλυνεν αὐτὸν λέγων· ἐγὼ χρεί-

15 αν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· ἄφες ἄρτι· οὕτω γὰρ πρόπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφί-

16 σιν αὐτόν. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθύς ἀπὸ τοῦ ὕδατος· καὶ ἰδού, ἀνεῳχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστεράν, καὶ ἐρχόμενον ἐπ' αὐτόν. Καὶ ἰδού, φωνὴ ἐκ τῶν οὐρανῶν λέγονσα· οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

MARK I. 9—11.

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας, καὶ ἔβαπτισθῆ ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.

MARK I.

10 Καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡσεὶ περιστεράν καταβαῖνον ἐπ' αὐτόν. Καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

LUKE III. 21—23.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος

καὶ προσευχομένου ἀνεφθῆναι τὸν οὐρανόν, καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶς εἶδει, ὡσεὶ περιστεράν, ἐπ' αὐτόν καὶ φωνὴ ἐξ οὐρανοῦ γενέσθαι λέγονσαν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ ἠεδόκησα.

23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος—

§ 16. The Temptation.—*Desert of Judea.*

MATTH. IV. 1—11.

1 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβό-

MARK I. 12, 13.

Καὶ εὐθύς τὸ πνεῦμα αὐτὸν ἐβάλλει εἰς τὴν ἔρημον. Καὶ ἦν [ἐκεῖ] ἐν τῇ ἐρήμῳ ἡμέρας τεσ-

LUKE IV. 1—13.

1 Ἰησοῦς δὲ πνεύματός ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ πνεύ-

MATTH. IV.

MARK I.

LUKE IV.

2 λου. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε.

σαράκοντα, πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

ματι εἰς τὴν ἔρημον 2 ¹ ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου. καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-

MATTH. IV.

3 Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ, ἵνα οἱ λίθοι οὗτοι ἄρτοι γέ-
4 νωνται. Ὁ δὲ ἀποκριθεὶς εἶπε· γέγραπται·^a οὐκ ἐπ' ἄρτων μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.

5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν 6 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ¹ καὶ λέγει αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ·^b ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσὶ σε, μήποτε προσ-
7 κόψῃς πρὸς λίθον τὸν πόδα σου. Ἐφη αὐτῷ ὁ Ἰησοῦς· πάλιν γέγραπται·^c οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ 9 κόσμου καὶ τὴν δόξαν αὐτῶν, ¹ καὶ λέγει αὐτῷ· ταῦτα πάντα σοι δώσω,

10 ἔὰν πεσὼν προσκυνήσῃς μοι. Τότε λέγει αὐτῷ ὁ Ἰησοῦς· ὕπαγε ὀπίσω μου, σατανᾶ· γέγραπται γάρ·^d κύριον τὸν θεόν σου προσκυνήσεις καὶ 11 αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

τελεσθεισῶν αὐτῶν ὕστερον ἐπείνασε. 3 Καὶ εἶπεν αὐτῷ ὁ διάβολος· εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ τῷ λίθῳ τούτῳ, ἵνα 4 γένηται ἄρτος. Καὶ ἀπεκρίθη Ἰησοῦς πρὸς αὐτὸν λέγων· γέγραπται·^a ὅτι οὐκ ἐπ' ἄρτων μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ. 9 —Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ καὶ εἶπεν αὐτῷ· εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω· ¹ γέγραπται γάρ·^b ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ 11 διαφυλάξαι σε, ¹ καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς 12 λίθον τὸν πόδα σου. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι εἴρηται·^c οὐκ ἐκπειράσεις κύριον τὸν θε-

5 ὄν σου.—Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης 6 ἐν στιγμῇ χρόνου. Καὶ εἶπεν αὐτῷ ὁ διάβολος· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ὃ ἔὰν θέ-
7 λω, δίδωμι αὐτήν· σὺ οὖν ἔὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πᾶ-
8 σα. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς· [ὕπαγε ὀπίσω μου, σατανᾶ·] γέγραπται·^d προσκυνήσεις κύριον τὸν θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις. 13 —Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.

^a 4. Deut. 8, 3.^c 7 etc. Deut. 6, 16.^b 6 etc. Ps. 91, 11.^d 10 etc. Deut. 6, 13.

§ 17. Preface to John's Gospel.

JOHN I. 1—18.

1 2 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. Οὗτος
 3 ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐ-
 4 5 δὲ ἓν, ὃ γέγονεν. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ
 6 τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄν-
 7 θρωπος ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης· οὗτος ἦλθεν εἰς μαρ-
 8 τυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ. Οὐκ
 9 ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀλη-
 10 θινόν, ὃ φωτίζει πάντα ἄνθρωπον, ἐρχόμενον εἰς τὸν κόσμον. Ἐν τῷ κόσμῳ
 11 ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. Εἰς τὰ ἴδια
 12 ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς
 13 ἕξις αἰμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρός, ἀλλ' ἐκ θεοῦ
 14 ἐγενήθησαν. Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμε-
 15 θαι τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός, πλήρης χάριτος καὶ
 16 ἀληθείας. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ καὶ κέκραγε λέγων· οὗτος ἦν, ὃν
 17 εἶπον· ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ
 18 ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος. Ὅτι
 19 ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένε-
 20 το. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱός, ὁ ὢν εἰς τὸν κόλπον τοῦ
 πατρὸς, ἐκεῖνος ἐξηγήσατο.

§ 18. Testimony of John the Baptist to Jesus.—*Bethany beyond Jordan.*

JOHN I. 19—34.

19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ
 20 Ἱεροσολύμων ἱερεῖς καὶ Λευίτας, ἵνα ἐρωτήσωσιν αὐτόν· σὺ τίς εἶ; Καὶ ὡμο-
 21 λόγησε καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν· ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. Καὶ
 22 ἠρώτησαν αὐτόν· τί οὖν; Ἡλίας εἶ σύ; καὶ λέγει· οὐκ εἰμὶ. ὁ προφήτης εἶ σύ;
 23 καὶ ἀπεκρίθη· οὐ. Εἶπον οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισιν δώμεν τοῖς πέμψασιν
 24 ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; Ἐφη· ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· εὐθύνα-
 25 τε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.^a Καὶ οἱ ἀπεσταλμένοι
 26 ἦσαν ἐκ τῶν Φαρισαίων, καὶ ἠρώτησαν αὐτόν καὶ εἶπον αὐτῷ· τί οὖν βαπτί-
 27 ζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὔτε Ἡλίας οὔτε ὁ προφήτης; Ἀπεκρίθη αὐτοῖς
 28 ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι, μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ
 29 οἴδατε, ὁ αὐτὸς ἐστὶν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν, οὗ ἐγὼ οὐκ
 εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάτιον τοῦ ὑποδήματος. Ταῦτα ἐν Βηθανίᾳ ἐγένετο
 30 πέραν τοῦ Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων. Τῇ ἐπαύριον βλέπει [ὁ Ἰωάν-
 31 νης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει· ἶδε, ὁ ἄμνός τοῦ θεοῦ, ὁ αἴρων

^a 23. Is. 40, 3.

JOHN I.

30 τὴν ἁμαρτίαν τοῦ κόσμου. Οὗτός ἐστι, περὶ οὗ ἐγὼ εἶπον· ὅπισόν μου ἔρχεται
 31 ἄνθρωπος, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν·
 ἀλλ' ἵνα γινώσκωμαι τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι βαπτίζων·
 32 Καὶ ἡμαρτύρησεν Ἰωάννης λέγων· ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
 33 περιστέρα ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν. Καὶ γὰρ οὐκ ᾔδειν αὐτόν· ἀλλ' ὁ
 πῆμας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα
 καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ.
 34 Καὶ γὰρ εἶδον, καὶ μεμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ.

§ 19. Jesus gains Disciples.—The Jordan. Galilee?

JOHN I. 35—52.

35 36 Τῇ ἐπαύριον πάλιν εἰστίκει ὁ Ἰωάννης καὶ ἐν τῶν μαθητῶν αὐτοῦ δύο. Καὶ
 37 ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει· Ἴδε, ὁ ἄνθρωπος τοῦ Θεοῦ. Καὶ ἤκουσαν
 38 αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. Στραφεὶς δὲ ὁ
 39 Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας λέγει αὐτοῖς·¹ τί ζητεῖτε; οἱ δὲ
 40 εἶπον αὐτῷ· ῥαββί, (ὃ λέγεται ἐρμηνεύμενον, διδάσκαλε,) ποῦ μένεις; Λέγει
 αὐτοῖς· ἔρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν
 41 τὴν ἡμέραν ἐκείνην. ὥρα ἦν ὡς δεκάτη. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος
 Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου καὶ ἀκολουθησάντων
 42 αὐτῷ. Εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ·
 43 εὐρήκαμεν τὸν Μεσσίαν (ὃ ἐστὶ μεθερμηνεύμενον Χριστός). Καὶ ἤγαγεν αὐτὸν
 44 πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε· σὺ εἶ Σίμων, ὁ υἱὸς Ἰωνᾶ,
 45 σὺ κληθήσῃ Κηρῶς (ὃ ἐρμηνεύεται Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελεῖν
 εἰς τὴν Γαλιλαίαν, καὶ εὐρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀκολούθει
 46 μοι. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
 47 Εὐρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ· ὃν ἔγραψεν Μωϋσῆς ἐν τῷ νόμῳ
 48 καὶ οἱ προφηταί, εὐρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσήφ, τὸν ἀπὸ Ναζαρέτ. Καὶ
 εἶπεν αὐτῷ Ναθαναὴλ· ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι; λέγει αὐτῷ
 49 Φίλιππος· ἔρχου καὶ ἴδε. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς
 αὐτόν, καὶ λέγει περὶ αὐτοῦ· Ἴδε, ἀληθῶς Ἰσραηλῆτης, ἐν ᾧ δόλος οὐκ ἔστι.
 50 Λέγει αὐτῷ Ναθαναὴλ· πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
 51 πρὸ τοῦ σε Φίλιππον συνῆσαι, ὅντα ὑπὸ τὴν σκῆην, εἰδὼν σε. Ἀπεκρίθη Να-
 52 θαναὴλ καὶ λέγει αὐτῷ· ῥαββί, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.
 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὅτι εἰπόν σοι· εἰδὼν σε ὑποκάτω τῆς σκῆης,
 52 πιστεύεις; μεῖζον τούτων ὅψει. Καὶ λέγει αὐτῷ· ἀμὴν ἀμὴν λέγω ὑμῖν, ἀπάρτι
 ὅψεσθε τὸν οὐρανὸν ἀνεφρότα καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ
 καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.^a

^a 52. Comp. Gen. 28, 12.

§ 20. The Marriage at Cana of Galilee.

JOHN II. 1—12.

- 1 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἦν ἡ μήτηρ
 2 τοῦ Ἰησοῦ ἐκεῖ. Ἐκλήθη δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον.
 3 Καὶ ὑστερήσαντος οἴνου λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν· οἶνον οὐκ ἔχουσι.
 4 5 Λέγει αὐτῇ ὁ Ἰησοῦς· τί ἐμοὶ καὶ σοί, γύναι; οὐπω ἤκει ἡ ὥρα μου. Λέγει ἡ
 6 μήτηρ αὐτοῦ τοῖς διακόνοις· ὅ,τι ἂν λέγῃ ὑμῖν, ποιήσατε. Ἦσαν δὲ ἐκεῖ ὕδριαι
 7 λίθιναι ἕξ κείμεναι κατὰ τὸν καθαρισμόν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρη-
 8 τὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς· γεμίσατε τὰς ὕδριας ὕδατος. καὶ
 9 ἐγέμισαν αὐτὰς ἕως ἄνω. Καὶ λέγει αὐτοῖς· ἀντλήσατε τῶν καὶ φέρετε τῷ
 10 ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. Ὡς δὲ ἐγέυσατο ὁ ἀρχιτρικλίνος τὸ ὕδωρ οἶνον
 11 γεγεννημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν, οἱ ἠντληκότες τὸ
 12 ὕδωρ,) φωνεῖ τὸν νυμφίον ὁ ἀρχιτρικλίνος· καὶ λέγει αὐτῷ· πᾶς ἄνθρωπος
 13 πρῶτον τὸν καλὸν οἶνον τίθῃσι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσον· σὺ τετή-
 14 ρηκας τὸν καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν ἀρχὴν τῶν σημείων ὁ
 15 Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ· καὶ ἐπίστευ-
 16 σαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
- 12 Μετὰ τοῦτο κατέβη εἰς Καπερναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ
 αὐτοῦ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME: *One year.*

§ 21. At the Passover Jesus drives the Traders out of the Temple.—*Jerusalem.*

JOHN II. 13—25.

13 **Κ**αὶ ἔγγις ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.
14 Καὶ εἶπεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ
15 τοὺς κερματιστὰς καθημένους. Καὶ ποιήσας γραγέλλιον ἐκ σχοινίων πάντας
ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τὰ τε πρόβατα καὶ τοὺς βόας, καὶ τῶν κολληβιστῶν ἐξέ-
16 χε τὸ κέσμα καὶ τὰς τραπέζας ἀνέστρεψε, ¹ καὶ τοῖς τὰς περιστερὰς πωλοῦσιν
εἶπεν· ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμ-
17 πορίον. Ἐμνήσθησαν δὲ οἱ μαθηταὶ αὐτοῦ, ὅτι γεγραμμένον ἐστίν·^a ὁ ζῆλος
18 τοῦ οἴκου σου καταφάγεται με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ·
19 τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐ-
20 τοῖς· λύσατε τὸν ναὸν τούτον, καὶ ἐν τρισὶν ἡμέραις ἐρεῶ αὐτόν. Εἶπον οὖν
οἱ Ἰουδαῖοι· τεσσαράκοντα καὶ ἑξέτιςιν ὁικοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν
21 τρισὶν ἡμέραις ἐρεῖς αὐτόν; Ἐκεῖνος δὲ ἔλεγε περὶ τοῦ ναοῦ τοῦ σώματος αὐ-
22 τοῦ. Ὅτε οὖν ἠγγήθη ἐν νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ, ὅτι τοῦτο
ἔλεγε, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ, ᾧ εἶπεν ὁ Ἰησοῦς.
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
24 εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα, ἃ ἐποίει. Αὐτὸς δὲ ὁ Ἰη-
25 σοῦς οὐκ ἐπίστευσεν ἐαυτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας, ¹ καὶ ὅτι οὐ
χρὴεν εἶπεν, ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε, τί ἦν
ἐν τῷ ἀνθρώπῳ.

^a 17. Ps. 69, 10.

§ 22. Our Lord's discourse with Nicodemus.—*Jerusalem.*

JOHN III. 1—21.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτοῦ, ἄρχων τῶν
 2 Ἰουδαίων· ὁ οὗτος ἦλθε πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· ῥαββί, οἶδαμεν,
 3 ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποι-
 4 εῖν, ἃ σὺ ποιεῖς, ἐὰν μὴ ὁ θεὸς μετ' αὐτοῦ. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
 5 αὐτῷ· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν
 6 βασιλείαν τοῦ θεοῦ. Αἰεὶ πρὸς αὐτὸν ὁ Νικόδημος· πῶς δύναται ἄνθρωπος
 7 γεννηθῆναι γέροντων; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον
 8 εἰσελθεῖν καὶ γεννηθῆναι; Ἀπεκρίθη ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω σοι, ἐὰν μὴ τις
 9 γεννηθῇ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ
 10 θεοῦ. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγεννημένον ἐκ τοῦ
 11 πνεύματος πνεῦμά ἐστι. Μὴ θαυμάσης, ὅτι εἶπόν σοι· δεῖ ὑμᾶς γεννηθῆναι
 12 ἄνωθεν. Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
 13 οἶδας, πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ
 14 πνεύματος. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· πῶς δύναται ταῦτα γενέ-
 15 σθαι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ· σὺ εἰ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ
 16 ταῦτα οὐ γινώσκεις; Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωρά-
 17 καμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. Εἰ τὰ ἐπίγεια
 18 εἶπον ὑμῖν καὶ οὐ πιστεύετε· πῶς, ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια, πιστεύετε;
 19 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς
 20 τοῦ ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. Καὶ καθὼς Μωϋσῆς ὕψωσε τὸν ὄφιν ἐν τῇ
 21 ἐρήμῳ,^a οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων εἰς αὐ-
 22 τὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσ-
 23 μον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
 24 μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐ-
 25 τοῦ εἰς τὸν κόσμον, ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.
 26 Ὁ ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται, ὁ δὲ μὴ πιστεύων, ἤδη κέκριται, ὅτι μὴ
 27 πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ. Αὕτη δὲ ἐστὶν ἡ
 28 κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μάλλον
 29 τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα. Πᾶς γὰρ ὁ φαῦλα
 30 πράσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα
 31 αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ
 32 ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα.

§ 23. Jesus remains in Judea and baptizes. Further testimony of John the Baptist.

JOHN III. 22—36.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν,
 23 καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν
 24 Αἰνῶν, ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἔβα-

^a 14. Comp. Num. 21, 8 sq.

JOHN III.

24 25 πρίζοντο· οὐπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης. Ἐγένετο οὖν
 26 ζήτησις ἐν τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ. Καὶ ἤλ-
 θον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ· ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
 Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε, οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς
 27 αὐτόν. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν· οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν,
 28 εἰ μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ. Αὐτοὶ ἡμεῖς μοι μαρτυρεῖτε, ὅτι
 εἶπον· οὐκ εἰμὶ ἐγὼ ὁ Χριστός, ἀλλ' ὅτι ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.
 29 Ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν, ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἐστηκὼς καὶ
 ἀκούων αὐτοῦ, χαρὰ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου· αὕτη οὖν ἡ χαρὰ ἡ
 30 31 ἐμὴ πεπλήρωται. Ἐκείνον δεῖ ἀνξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. Ὁ ἄνωθεν
 ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ καὶ ἐκ τῆς
 32 γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστὶ, καὶ ὃ ἑώρακε καὶ
 33 ἤκουε, τοῦτο μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει. Ὁ λαβὼν
 34 αὐτοῦ τὴν μαρτυρίαν ἐσχαράσεν, ὅτι ὁ θεὸς ἀληθὴς ἐστίν. Ὁν γὰρ ἀπέστειλεν
 ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦ-
 35 36 μα. Ὁ πατὴρ ἀγάπῃ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. Ὁ πι-
 στεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον, ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ἔσται ζῶν,
 ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.

§ 24. JEsus departs into Galilee after John's imprisonment.

MATTH. IV. 12.

12 Ἀκούσας δὲ ὁ Ἰησοῦς, ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

MATTH. XIV. 3—5.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδρασε αὐτόν καὶ ἔθετο ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

4 Ἐλεγε γὰρ αὐτῷ ὁ Ἰωάννης· οὐκ ἔξεστί σοι ἔχειν αὐτήν. Καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προσήτην αὐτὸν εἶχον.

MARK I. 14.

14 Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν—

MARK VI. 17—20.

17 Αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἔδρασε αὐτόν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. Ἐλεγε γάρ ὁ Ἰωάννης τῷ Ἡρώδῃ· ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ

19 σου. Ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἠθέληεν αὐτὸν ἀποκτεῖναι· καὶ οὐκ ἠδύνατο. Ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον· καὶ συνετίθει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἠδέως αὐτὸν ἤκουε.

LUKE IV. 14.

14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν,—

LUKE III. 19, 20.

19 Ὁ δὲ Ἡρώδης ὁ τετράρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος τῆς γυναικὸς [Φιλίππου] τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποίησε πονηρῶν ὁ Ἡρώδης, προσέθηκε καὶ τοῦτο ἐπὶ πᾶσι καὶ κατέκλεισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

20 Ὁ γὰρ Ἡρώδης ἐφοβήθη τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἄγιον· καὶ συνετίθει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει, καὶ ἠδέως αὐτὸν ἤκουε.

JOHN IV. 1—3.

1 Ὡς οὖν ἔγρω ὁ κύριος, ὅτι ἤκουσαν οἱ Φαρισαῖοι, ὅτι Ἰησοῦς πλείονας μαθη-
 2 τὰς ποιεῖ καὶ βαπτίζει, ἢ Ἰωάννης, (καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν, ἀλλ'
 3 οἱ μαθηταὶ αὐτοῦ,) ἠ ἀφῆκε τὴν Ἰουδαίαν καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.

§ 25. Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him.—Shechem or Neapolis.

JOHN IV. 4—42.

4 5 Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας. Ἐρχεται οὖν εἰς πόλιν τῆς
 Σαμαρείας λεγομένην Συχάρ, πλησίον τοῦ χωρίου, ὃ ἔδωκεν Ἰακώβ Ἰωσήφ τῷ
 6 υἱῷ αὐτοῦ. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακῶς ἐκ τῆς
 7 ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὥς ἐξ ἑκτῆ. Ἐρχεται γυνὴ
 8 ἐκ τῆς Σαμαρείας ἀντλησά ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς· δός μοι πιεῖν. (Οἱ
 9 γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.) Λέ-
 γει οὖν αὐτῇ ἡ γυνὴ ἡ Σαμαρεῖτις· πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς
 οὗσης γυναικὸς Σαμαρεῖτιδος; (οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρεῖταις.)
 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ᾔδεις τὴν δωρεάν τοῦ Θεοῦ καὶ τίς ἐστίν
 ὁ λέγων σοι· δός μοι πιεῖν· σὺ ἂν ἤτησας αὐτόν, καὶ ἔδωκεν ἅν σοι ὕδωρ ζῶν.
 11 Λέγει αὐτῇ ἡ γυνὴ· κύριε, οὐτε ἀντλημα ἔχεις, καὶ τὸ γρέαρ ἐστὶ βαθύ· πόθεν
 12 οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; Μὴ σὺ μεῖζον εἰ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδω-
 κεν ἡμῖν τὸ γρέαρ καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα
 13 αὐτοῦ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· πᾶς ὁ πίπων ἐκ τοῦ ὕδατος τούτου
 14 διψήσει πάλιν, ὃς δ' ἂν πῖνῃ ἐκ τοῦ ὕδατος, οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ
 εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος
 15 ἀλλομένου εἰς ζῶν αἰῶνιον. Λέγει πρὸς αὐτὸν ἡ γυνὴ· κύριε, δός μοι τούτο
 16 τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ ἔρχομαι ἐνθάδε ἀντλεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς·
 17 ὕπαγε, γώησον τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε. Ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν·
 18 οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας· ὅτι ἄνδρα οὐκ ἔχω. Πέν-
 19 τε γὰρ ἄνδρας ἔσχες, καὶ νῦν ὃν ἔχεις, οὐκ ἔστι σου ἀνὴρ· τοῦτο ἀληθὲς εἶρη-
 20 κας. Λέγει αὐτῇ ἡ γυνὴ· κύριε, θεωρῶ, ὅτι προφήτης εἰ σὺ. Οἱ πατέρες
 21 ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκίνησαν, καὶ ἡμεῖς λέγετε, ὅτι ἐν Ἱερουσολύμοις
 22 ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν. Λέγει αὐτῇ ὁ Ἰησοῦς· γύναι, πιστευσόν μοι,
 ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱερουσολύμοις προσκυνήσετε
 23 τῷ πατρὶ. Ὅτι οἱ πατέρες ἡμῶν ἐκ τῶν Ἰουδαίων ἐστίν. Ἀλλ' ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ
 ἀληθινοὶ προσκυνῆται προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ
 24 γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούντας αὐτόν. Πνεῦμα ὁ Θεός, καὶ
 25 τοὺς προσκυνούντας αὐτόν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. Λέγει αὐ-
 τῇ ἡ γυνὴ· οἶδα, ὅτι Μεσσίας ἔρχεται, ὃς λεγόμενος Χριστός· ὅταν ἔλθῃ ἐκεῖ-
 26 ρος, ἀναγγελεῖ ἡμῖν πάντα. Λέγει αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι, ὁ λαλῶν σοι.
 27 Καὶ ἐπὶ τούτῳ ἦλθον οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον, ὅτι μετὰ γυναικὸς
 28 ἐλάλει· οὐδεὶς μὲντοι εἶπε· τί ζητεῖς ἢ τί λαλεῖς μετ' αὐτῆς; Ἀφῆκεν οὖν
 τὴν ἰδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις·

JOHN IV.

29 ἰδεῖτε, ἴδετε ἄνθρωπον, ὃς εἶπέ μοι πάντα, ὅσα ἐποίησα· μήτι οὗτός ἐστιν ὁ
 30 31 Χριστός; Ἐξῆλθεν ἐκ τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν. Ἐν δὲ τῷ με-
 32 ταξὺ ἡρώτων αὐτὸν οἱ μαθηταὶ λέγοντες· ῥαββί, γάγε. Ὁ δὲ εἶπεν αὐτοῖς·
 33 ἐγὼ βρωσὶν ἔχω φαγεῖν, ἣν ὑμεῖς οὐκ οἴδατε. Ἐλεγον οὖν οἱ μαθηταὶ πρὸς αὐ-
 34 λήλους· μήτις ἡμετέρῳ φαγεῖν; Λέγει αὐτοῖς ὁ Ἰησοῦς· ἡμὸν βρωμὰ ἐστίν,
 35 ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον. Οὐχ
 ἡμεῖς λέγετε, ὅτι ἐτι τετραήμερός ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν,
 ἐπάρατε τοῖς ὀφθαλμοῖς ὑμῶν καὶ θεάσασθε τὴν χώραν, ὅτι λευκαὶ εἰσι πρὸς
 36 θερισμὸν ἰδὴ· καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰ-
 37 ώνιον, ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων. Ἐν γὰρ τούτῳ ὁ λόγος
 38 ἐστίν ὁ ἀληθινός, ὅτι ἄλλος ἐστίν ὁ σπείρων καὶ ἄλλος ὁ θερίζων. Ἐγὼ ἀπέ-
 39 στείλα ὑμᾶς θερίζειν, ὃ οὐχ ὑμεῖς κεκοπιμάκατε· ἄλλοι κεκοπιμάκασιν καὶ ὑμεῖς εἰς
 τὸν κόπον αὐτῶν εἰσληλύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν
 εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσας· ὅτι εἶπέ
 40 μοι πάντα, ὅσα ἐποίησα. Ὡς οὖν ἦλθεν πρὸς αὐτὸν οἱ Σαμαρεῖται, ἡρώτων
 41 αὐτὸν μεῖναι παρ' αὐτοῖς, καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας. Καὶ πολλῶ πλείους
 42 ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ. Τῇ τε γυναικὶ ἔλεγον· ὅτι οὐκ ἐτι διὰ τὴν
 σὴν λαλιὰν πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἶδαμεν, ὅτι οὗτός ἐστιν
 ἀληθῶς ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός.

§ 26. Jesus teaches publicly in Galilee.

JOHN IV. 43—45.

43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν καὶ ἀπῆλθεν εἰς τὴν Γαλιλαίαν.
 44 Αὐτὸς γὰρ Ἰησοῦς ἐμνημόνευσεν, ὅτι προσήτης ἐν τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει.
 45 Ὅτε οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
 ἃ ἐποίησεν ἐν Ἱερουσαλήμοις ἐν τῇ ἐορτῇ· καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν ἐορτήν.

MATTHE. IV. 17.

MARK I. 14, 15.

LUKE IV. 14, 15.

17 Ἀπὸ τότε ἤρξατο ὁ Ἰη- 11 —κηρύσσω τὸ εὐαγγέλιον 11 —καὶ φήμῃ ἐξῆλθε καθ'
 σοῦς κηρύσσειν καὶ λέ- τῆς βασιλείας τοῦ θεοῦ ὅλης τῆς περιχώρου πε-
 γειν· μετανοεῖτε· ἤγγι- 15 καὶ λέγων· ὅτι πεπλή- 15 ρι αὐτοῦ. Καὶ αὐτὸς
 κε γὰρ ἡ βασιλεία τῶν ρωται ὁ καιρὸς καὶ ἤγγι- ἐδίδασκεν ἐν ταῖς συνα-
 οὔρανων. κεν ἡ βασιλεία τοῦ θεοῦ· γωγαῖς αὐτῶν δοξαζό-
 μενος ὑπὸ πάντων.
 ετε ἐν τῷ εὐαγγελίῳ.

§ 27. Jesus again at Cana, where he heals the son of a Nobleman lying ill at Capernaum. —Cana of Galilee.

JOHN IV. 46—54.

46 Ἦλθεν οὖν [ὁ Ἰησοῦς] πάλιν εἰς τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησε τὸ
 47 ἔδωκ οἶνον. καὶ ἦν τις βασιλικός, οὗ ὁ υἱὸς ἦ-θῆκει, ἐν Καπερναούμ. Οὗτος
 ἀκούσας, ὅτι Ἰησοῦς ἔκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς
 αὐτὸν καὶ ἡρώτα αὐτόν, ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· ἥμιλλε γὰρ
 48 ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· ἐν ἡμῇ σημεῖα καὶ τέρατα ἴδητε,

JOHN IV.

49 οὐ μὴ πιστεύσητε. Λέγει πρὸς αὐτὸν ὁ βασιλικός· κύριε, κατὰβηθι πρὶν
 50 ἀποθανεῖν τὸ παιδίον μου. Λέγει αὐτῷ ὁ Ἰησοῦς, πορεύου· ὁ υἱός σου ζῇ.
 καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ, ᾧ εἶπεν αὐτῷ Ἰησοῦς, καὶ ἐπορεύετο.
 51 Ἦδη δὲ αὐτοῦ καταβαίνοντος οἱ δούλοι αὐτοῦ ἀπήντησαν αὐτῷ καὶ ἀπήγγειλαν
 52 λέγοντες· ὅτι ὁ παῖς σου ζῇ. Ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν, ἐν ᾗ κοιμώ-
 τερον ἔσχε· καὶ εἶπον αὐτῷ· ὅτι χθὲς ὥραν ἐβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.
 53 Ἐγὼ οὖν ὁ πατήρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ, ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς· ὅτι ὁ
 54 υἱός σου ζῇ. καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὅλη. Τοῦτο πάλιν δεύτε-
 ρον σημεῖον ἐποίησεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

§ 28. Jesus at Nazareth; he is there rejected; and fixes his abode at Capernaum.

LUKE IV. 16—31.

16 Καὶ ἦλθεν εἰς τὴν Ναζαρέτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ τὸ εἰω-
 θὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι.
 17 Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαίου τοῦ προφήτου· καὶ ἀναπτύξας τὸ βιβλίον
 18 εὗρε τὸν τόπον οὗ ἦν γεγραμμένον·^a πνεῦμα κυρίου ἐπ' ἐμέ, οὗ ἕνεκεν ἔχρισέ
 με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέ με [ἰάσασθαι τοὺς συντετριμμένους τὴν
 καρδίαν,] κηρύττειν αἰχμαλώτοις ἄφρων καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τε-
 19 θρανισμένους ἐν ἀφῆσει, κηρύττειν ἐναντὶν κυρίου δεκτόν. Καὶ πτύξας τὸ
 βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισε, καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ
 21 ἦσαν ἀτενίζοντες αὐτῷ. Ἦρξατο δὲ λέγειν πρὸς αὐτούς· ὅτι σήμερον πεπλή-
 22 ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ
 ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος
 23 αὐτοῦ, καὶ ἔλεγον· οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ; Καὶ εἶπε πρὸς αὐτούς·
 πάντως ἑρεῖτέ μοι τὴν παραβολὴν ταύτην· ἰατρεῖ, θεράπευσον σεαυτὸν· ὅσα
 ἠκούσαμεν γενόμενα ἐν τῇ Καπερναοῦμ, ποίησον καὶ ὧδε ἐν τῇ πατρίδι
 24 σου. Εἶπε δέ· ἀμὴν λέγω ὑμῖν, ὅτι οὐδεὶς προφήτης δεκτός ἐστιν ἐν τῇ πα-
 25 τρίδι αὐτοῦ. Ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλὰί χῆραι ἦσαν ἐν ταῖς ἡμέραις
 Ἡλίου ἐν τῷ Ἰσραὴλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς
 26 ἐγένετο λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν· καὶ πρὸς οὐδεμίαν αὐτῶν ἐπέμφθη
 27 Ἡλίας, εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνος πρὸς γυναικα χήραν.^b Καὶ πολλοὶ
 λεπροὶ ἦσαν ἐπὶ Ἐλισσαίου τοῦ προφήτου ἐν τῷ Ἰσραὴλ· καὶ οὐδεὶς αὐτῶν
 28 ἐκαθαρίσθη, εἰ μὴ Νεεμὰν ὁ Σύρος.^c Καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
 29 συναγωγῇ ἀκούοντες ταῦτα. Καὶ ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς πόλεως,
 καὶ ἤγαγον αὐτὸν ἕως τῆς ὀφρύος τοῦ ὄρους, ἐφ' οὗ ἡ πόλις αὐτῶν ὠκοδόμητο,
 30 εἰς τὸ κατακρημνίσαι αὐτόν· αὐτὸς δὲ

MATTH. IV. 13—16.

διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.

13 Καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν 31 Καὶ κατήλθεν εἰς Καπερναοῦμ, πόλιν
 κατὰκτισεν εἰς Καπερναοῦμ τὴν πα- τῆς Γαλιλαίας.—
 ραθλασσίαν ἐν ὁρίοις Ζαβουλὼν
 14 καὶ Νεφθαλεὶμ· ἵνα πληρωθῇ ῥηθὲν διὰ Ἡσαίου τοῦ προφήτου λέγον-

^a 17, 18. Is. 61, 1. Comp. Is. 58, 6.

^b 25, 26. 1 K. 17, 1. 9.

^c 27. 2 K. 5, 14.

MATTH. IV.

15 τοῦ· γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,
16 Γαλιλαία τῶν ἐθνῶν, ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε ὥς μέγα· καὶ τοῖς
καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου ὥς ἀνέτειλεν αὐτοῖς.

§ 29. The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes.—Near Capernaum.

LUKE V. 1—11.

1 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ θεοῦ,
2 καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην Γεννησαρέτ· καὶ εἶδε δύο πλοῖα ἐστῶτα
παρὰ τὴν λίμνην· οἱ δὲ ἄλιεῖς ἀποβάντες ἀπ' αὐτῶν ἀπέπλυναν τὰ δίκτυα.
3 Ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος, ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
4 ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. Ὡς
δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμονα· ἐπανάγαγε εἰς τὸ βάθος, καὶ χα-
5 λάσατε τὰ δίκτυα ὑμῶν εἰς ἄγρην. Καὶ ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ· ἐπι-
στάτα, δι' ὅλης τῆς νυκτὸς κοπιῶσάντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου

MATTH. IV. 18—22.

MARK I. 16—20.

18 Περιπατῶν δὲ [ὁ Ἰησοῦς] παρὰ τὴν θάλασσαν
τῆς Γαλιλαίας εἶδε δύο
ἀδελφούς, Σίμονα τὸν
λεγόμενον Πέτρον καὶ
Ἀνδρέαν τὸν ἀδελφὸν
αὐτοῦ, βάλλοντας ἀμφί-
βληστρον εἰς τὴν θάλασ-
σαν· ἦσαν γὰρ ἄλιεῖς.

16 Περιπατῶν δὲ παρὰ τὴν
θάλασσαν τῆς Γαλι-
λαίας εἶδε Σίμονα καὶ
Ἀνδρεαν τὸν ἀδελφὸν
αὐτοῦ, ἀμφιβάλλοντας
ἀμφίβληστρον ἐν τῇ θα-
λάσσῃ· ἦσαν γὰρ ἄλιεῖς.

6 χαλάσω τὸ δίκτυον. Καὶ
τοῦτο ποιήσαντες συνέ-
κλεισαν ἰχθύων πληθὺς
πολὺ· διερόχνηντο δὲ τὸ
7 δίκτυον αὐτῶν,¹ καὶ κα-
τένευσαν τοῖς μετόχοις
τοῖς ἐν τῷ ἐτέρῳ πλοίῳ,
τοῦ ἐλθόντος συλλαβε-
σθαι αὐτοῖς· καὶ ἦλθον,
καὶ ἔπλησαν ἀμφότερα
τὰ πλοῖα, ὥστε βυθίζε-

8 σθαι αὐτά. Ἰδὼν δὲ Σίμων Πέτρος προσέπεσε τοῖς γόνασιν τοῦ Ἰησοῦ
9 λέγων· ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀγία ἁμαρτωλὸς εἰμι, κύριε. Θάμβος γὰρ
περιέσχευ αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύ-
10 ων, ἧ συνελάβον,¹ ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάννην, υἱοὺς Ζεβε-

19 Καὶ λέγει αὐτοῖς· δεῦτε
ὀπίσω μου, καὶ ποιή-
σω ὑμᾶς ἄλιεῖς ἀνθρώ-
πων. Οἱ δὲ εὐθέως
ἀφέντες τὰ δίκτυα ἦκο-
21 λούθησαν αὐτῷ. Καὶ

17 Καὶ εἶπεν αὐτοῖς ὁ Ἰη-
σοῦς· δεῦτε ὀπίσω μου,
καὶ ποιήσω ὑμᾶς γενέ-
σθαι ἄλιεῖς ἀνθρώπων.
18 Καὶ εὐθέως ἀφέντες τὰ
δίκτυα αὐτῶν ἠκολού-

δαίου, οἱ ἦσαν κοινωροὶ
τῷ Σίμονι. καὶ εἶπε
πρὸς τὸν Σίμονα ὁ Ἰη-
σοῦς· μὴ φοβοῦ· ἀπὸ
τοῦ νῦν ἀνθρώπους ἔσῃ
ζωγγῶν.

λους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ
Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-
τοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πα-
τρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα

19 θησαν αὐτῷ. Καὶ προβάς ἐκεῖθεν
ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
δαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐ-
τοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρ-
20 τίζοντας τὰ δίκτυα· καὶ εὐθέως

MATTH. IV.

MARK I.

LUKE V.

αὐτῶν· καὶ ἐκάλεσεν
22 αὐτούς. Οἱ δὲ εὐθέως
ἀφέντες τὸ πλοῖον καὶ
τὸν πατέρα αὐτῶν ἠκο-
λούθησαν αὐτῷ.

ἐκάλεσεν αὐτούς. καὶ 11
ἀφέντες τὸν πατέρα αὐ-
τῶν Ζεβεδαῖον ἐν τῷ
πλοίῳ μετὰ τῶν μισθω-
τῶν ἀπῆλθον ὀπίσω
αὐτοῦ.

Καὶ καταγαγόντες τὰ
πλοῖα ἐπὶ τὴν γῆν, ἀφέν-
τες ἅπαντα ἠκολούθη-
σαν αὐτῷ.

§ 30. The healing of a Demoniac in the Synagogue.—Capernaum.

MARK I. 21—28.

LUKE IV. 31—37.

21 Καὶ εἰσπορεύονται εἰς Καπερναοὺμ· 31
καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς 32
22 τὴν συναγωγὴν ἐδίδασκε. Καὶ ἐξε-
πλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ
23 οὐκ ὡς οἱ γραμματεῖς. Καὶ ἦν ἐν 33
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν
πνεύματι ἀκαθάρτῳ, καὶ ἀνέκραξε
24 ἰ λέγων· ἔα, τί ἡμῖν καὶ σοί, Ἰησοῦ 34
Ναζαρηνέ; ἥλθες ἀπολέσαι ἡμᾶς·
25 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ Θεοῦ. Καὶ
ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς λέγων· φρι- 35
26 μώθητι καὶ ἔξελθε ἐξ αὐτοῦ. Καὶ
σπαράξαν αὐτὸν τὸ πνεῦμα τὸ ἀκά-
θαρτον καὶ κράξαν φωνῇ μεγάλῃ ἐξῆλ-
27 θεν ἐξ αὐτοῦ. Καὶ ἐθαμβήθησαν 36
πάντες, ὥστε συζητεῖν πρὸς αὐτοὺς
λέγοντας· τί ἐστι τοῦτο; τίς ἡ διδα-
χὴ ἡ καινὴ αὕτη; ὅτι κατ' ἐξουσίαν
καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ; 37
28 Ἐξῆλθε δὲ ἡ ἀκοή αὐτοῦ εὐθὺς εἰς
ὅλην τὴν περίχωρον τῆς Γαλιλαίας.

Καὶ ἐν τῇ
συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
δαιμονίου ἀκαθάρτον, καὶ ἀνέκραξε
φωνῇ μεγάλῃ ἰ λέγων· ἔα, τί ἡμῖν καὶ
σοί, Ἰησοῦ Ναζαρηνέ; ἥλθες ἀπολέ-
σαι ἡμᾶς· οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ
Θεοῦ. Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰη-
σοῦς λέγων· φριμώθητι καὶ ἔξελθε ἐξ
αὐτοῦ· καὶ ῥῖψαν αὐτὸν τὸ δαιμόνιον
εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ μηδὲν
βλάψαν αὐτόν. Καὶ ἐγένετο θάμβος
ἐπὶ πάντας, καὶ συνελάλουν πρὸς ἀλ-
λήλους λέγοντες· τίς ὁ λόγος οὗτος;
ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει
τοῖς ἀκαθάρτοις πνεύμασι, καὶ ἐξέρ-
χονται; Καὶ ἐξεπορεύετο ἡχος περὶ
αὐτῶν εἰς πάντα τόπον τῆς περιχώ-
ρου.

§ 31. The healing of Peter's wife's mother, and many others.—Capernaum.

MATTH. VIII. 14—17.

MARK I. 29—34.

LUKE IV. 38—41.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς 29
εἰς τὴν οἰκίαν Πέτρου
εἶδε τὴν πενθερὰν αὐ-
τοῦ βεβλημένην καὶ πυ-
ρέσσουσαν.

Καὶ εὐθέως ἐκ τῆς συ- 30
ναγωγῆς ἐξελθόντες ἦλ-
θον εἰς τὴν οἰκίαν Σί-
μωνος καὶ Ἀνδρέου με-
τὰ Ἰακώβου καὶ Ἰωάν-
30 νου. Ἡ δὲ πενθερὰ Σί-
μωνος κατέκειτο πυρέσ-

38 Ἀναστὰς δὲ ἐκ τῆς
συναγωγῆς εἰσῆλθεν εἰς
τὴν οἰκίαν Σίμωνος.
Πενθερὰ δὲ τοῦ Σίμο-
νος ἦν συνεχομένη πυρε-
τῷ μεγάλῳ, καὶ ἡρώτη-
σαν αὐτὸν περὶ αὐτῆς.

MATTH. VIII.

15 Καὶ ἦψατο
τῆς χειρὸς αὐτῆς, καὶ
ἀφῆκεν αὐτὴν ὁ πυρε-
τός· καὶ ἡγέρθη καὶ
διηκόνει αὐτοῖς.

16 Ὁψίας δὲ γενομένης προσήνε-
καν αὐτῷ δαιμονιζομέ-
νους πολλούς· καὶ ἐξέ-
βαλε τὰ πνεύματα λόγῳ,
καὶ πάντας τοὺς κακῶς
ἔχοντας ἐθεράπευσεν·
17 ὅπως πληρωθῇ τὸ ῥη-
θὲν διὰ Ἡσαίου τοῦ
προφήτου λέγοντος·^a
αὐτὸς τὰς ἀσθενείας
ἡμῶν ἔλαβε καὶ τὰς νό-
σους ἐβάστασεν.

MARK I.

σουσα· καὶ εὐθέως λέ-
γονσιν αὐτῷ περὶ αὐτῆς.
31 Καὶ προσελθὼν ἤγειρεν
αὐτὴν κρατῆσας τῆς χει-
ρὸς αὐτῆς· καὶ ἀφῆκεν
αὐτὴν ὁ πυρετός εὐθέως,
καὶ διηκόνει αὐτοῖς.
32 Ὁψίας δὲ γενομένης, ὅτε
ἔδν ὁ ἥλιος, ἔφερον πρὸς
αὐτὸν πάντας τοὺς κα-
κῶς ἔχοντας καὶ τοὺς
δαιμονιζομένους· καὶ ἡ
πόλις ὅλη ἐπισυνηγμένη
34 ἦν πρὸς τὴν θύραν. Καὶ
ἐθεράπευσε πολλοὺς κα-
κῶς ἔχοντας ποικίλαις
νόσοις, καὶ δαιμόνια
πολλὰ ἐξέβαλε, καὶ οὐκ
ἤφιε λαλεῖν τὰ δαιμόνια,
ὅτι ᾗδισαν αὐτόν.

LUKE IV.

39 Καὶ ἐπιστὰς ἐπάνω αὐ-
τῆς ἐπετίμησε τῷ πυρε-
τῷ, καὶ ἀφῆκεν αὐτὴν·
παραχρῶμα δὲ ἀναστὰς
40 διηκόνει αὐτοῖς. Δύ-
ροντος δὲ τοῦ ἡλίου πάν-
τες, ὅσοι εἶχον ἀσθε-
νοῦντας νόσοις ποικί-
λαις, ἤγαγον αὐτοὺς
πρὸς αὐτόν· ὁ δὲ ἐνὶ
ἐκάστῳ αὐτῶν τὰς χει-
ρας ἐπιθεῖς ἐθεράπευσεν
41 αὐτούς. Ἐξήρχετο δὲ
καὶ δαιμόνια ἀπὸ πολ-
λῶν κράζοντα καὶ λέγον-
τα· ὅτι σὺ εἶ [ὁ Χρι-
στὸς] ὁ υἱὸς τοῦ θεοῦ.
καὶ ἐπιτιμῶν οὐκ εἶα
αὐτὰ λαλεῖν, ὅτι ᾗδισαν
τὸν Χριστὸν αὐτὸν εἶναι.

§ 32. Jesus with his Disciples goes from Capernaum throughout Galilee.

MARK I. 35—39.

35 Καὶ πρωὶ ἔννυχον λίαν ἀναστὰς ἐξ-
ῆλθε καὶ ἀπῆλθεν εἰς ἔρημον τόπον,
36 κακεὶ προσήνετο. Καὶ κατεδίωξαν
αὐτόν ὁ Σίμων καὶ οἱ μετ' αὐτοῦ.
37 Καὶ εὐρόντες αὐτόν λέγουσιν αὐτῷ· ὅτι
38 πάντες ζητοῦσί σε. Καὶ λέγει αὐτοῖς·
ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις,
ἵνα κακεὶ κηρύξω· εἰς τοῦτο γὰρ ἐξελη-
39 λυθα. Καὶ ἦν κηρύσσων εἰς τὰς
συναγωγὰς αὐτῶν, εἰς ὅλην τὴν Γαλι-
λαίαν, καὶ τὰ δαιμόνια ἐκβάλλον.

LUKE IV. 42—44.

42 Γενομένης δὲ ἡμέρας ἐξελθὼν ἐπο-
ρεύθη εἰς ἔρημον τόπον, καὶ οἱ ὄχλοι
ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐ-
τοῦ, καὶ κατεῖχον αὐτόν τοῦ μὴ πορεύ-
43 εσθαι ἀπ' αὐτῶν. Ὁ δὲ εἶπε πρὸς
αὐτούς· ὅτι καὶ ταῖς εἰσέrais πό-
λεσιν εὐαγγελίσασθαι με δεῖ τὴν βασι-
λείαν τοῦ θεοῦ· ὅτι εἰς τοῦτο ἀπέ-
44 σταλμαι. Καὶ ἦν κηρύσσων ἐν ταῖς
συναγωγαῖς τῆς Γαλιλαίας.

MATTH. IV. 23—25.

23 Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐ-
τῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
24 πᾶσαν μαλακίαν ἐν τῷ λαῷ. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν·
καὶ προσήνεκταν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις καὶ βασί-
ταις συνεχομένους, καὶ δαιμονιζομένους καὶ σιληνιζομένους καὶ παραλυτικούς·

^a 17. Is. 53, 4.

MATTH. IV.

25 καὶ ἐθεράπευσεν αὐτούς. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

§ 33. The healing of a Leper.—Galilee.

MATTH. VIII. 2—4.

MARK I. 40—45.

LUKE V. 12—16.

2 Καὶ ἰδού, λεπρὸς ἐλθὼν προσκύνει αὐτῷ λέγων· κύριε, ἐὰν θέλῃς, δύνασαι με καθαρίσαι.

40 Καὶ ἔρχεται πρὸς αὐτὸν τὸν λεπρὸς παρακαλῶν αὐτὸν καὶ γονυπετῶν αὐτὸν καὶ λέγων αὐτῷ· ὅτι, ἐὰν θέλῃς, δύνασαι με καθαρίσαι. Ὁ δὲ

41 με καθαρίσαι. Ὁ δὲ Ἰησοῦς σπλαγχνισθεὶς ἔκτεινας τὴν χεῖρα ἤψατο αὐτοῦ καὶ λέγει αὐτῷ· θέλω, καθαρίσθητι. 42 Καὶ εὐθὺς ἀπὸ αὐτοῦ ἐβλήθη ἡ λέπρα, καὶ ἔκαθαρίσθη. Καὶ ἔμβρι- 43 μυσμένος αὐτῷ εὐδένως

3 Καὶ ἔκτεινας τὴν χεῖρα ἤψατο αὐτοῦ ὁ Ἰησοῦς λέγων· θέλω, καθαρίσθητι. καὶ εὐθὺς ἔκαθαρίσθη αὐτοῦ ἡ λέπρα.

42 Καὶ εὐθὺς ἀπὸ αὐτοῦ ἐβλήθη ἡ λέπρα, καὶ ἔκαθαρίσθη. Καὶ ἔμβρι- 43 μυσμένος αὐτῷ εὐδένως

4 Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ὄρα, μηδενὲὶ πῆγῃς· ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσέφερε τὸ δῶρον, ὃ προσέταξε Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.^α

44 ἐξέβαλεν αὐτὸν καὶ λέγει αὐτῷ· ὄρα, μηδενὲὶ πῆγῃς· ἀλλὰ ὑπάγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσέφερε περὶ τοῦ καθαρισμοῦ σου, ὃ προσέταξε Μωϋσῆς, εἰς μαρ- 45 τύριον αὐτοῖς.^α Ὁ δὲ

ἐξελθὼν ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε μᾶλλον αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν· ἀλλ' ἔξω ἐν ἐρήμοις τόποις ἦν, καὶ ἤρχοντο πρὸς αὐτὸν πανταχόθεν.

15 τὸν λέγοντα· ὁ λόγος περὶ αὐτοῦ, καὶ σιγήχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ. 16 ἀπὸ τῶν ἀσθενειῶν αὐτῶν. Αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσερχόμενος.

12 Καὶ ἐγένετο ἐν τῷ εἶ-
ραι αὐτὸν ἐν μιᾷ τῶν
πόλεων, καὶ ἰδού, ἀνὴρ
πλήρης λέπρας· καὶ ἰδὼν
τὸν Ἰησοῦν, πεσὼν ἐπὶ
πρόσωπον ἐδεήθη αὐ-
τοῦ λέγων· κύριε, ἐὰν
θέλῃς, δύνασαι με κα-
θαρίσαι. Καὶ ἔκτεινας
τὴν χεῖρα ἤψατο αὐτοῦ
εἰπὼν· θέλω, καθαρί-
σθητι. καὶ εὐθὺς ἡ
λέπρα ἀπῆλθεν ἀπ' αὐ-
τοῦ.

14 Καὶ αὐτὸς παρήγγειλεν
αὐτῷ μηδενὲὶ εἰπεῖν· ἀλ-
λὰ ἀπελθὼν δεῖξον σεαυ-
τὸν τῷ ἱερεῖ, καὶ προσέ-
τερε περὶ τοῦ καθαρι-
σμοῦ σου, καθὼς προσέ-
ταξε Μωϋσῆς, εἰς μαρ-
τύριον αὐτοῖς.^α Διήρχε-
το δὲ μᾶλλον ὁ λόγος περὶ
αὐτοῦ, καὶ σιγήχοντο ὄχλοι πολλοὶ
ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ.

15 τὸν λέγοντα· ὁ λόγος περὶ
αὐτοῦ, καὶ σιγήχοντο ὄχλοι πολλοὶ
ἀκούειν καὶ θεραπεύεσθαι ὑπ' αὐτοῦ.
16 ἀπὸ τῶν ἀσθενειῶν αὐτῶν. Αὐτὸς δὲ
ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσ-
ερχόμενος.

§ 34. The healing of a Paralytic.—Capernaum.

MARK II. 1—12.

LUKE V. 17—26.

1 Καὶ πάλιν εἰσῆλθεν εἰς Καπέρ-
ναοὺν δι' ἡμερῶν· καὶ ἠκούσθη, ὅτι
2 εἰς οἶκόν ἐστι. Καὶ εὐθὺς σιγή-

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ
αὐτὸς ἦν διδάσκων· καὶ ἦσαν καθή-
μενοι Φαρισαῖοι καὶ τορνοδιδάσκαλοι,

^α 4 etc. Comp. Lev. 14, 2 sq.

MARK II.

χθησαν πολλοί, ὥστε μηκέτι χωρεῖν
μηδὲ τὰ πρὸς τὴν θύραν· καὶ ἐλάλει
αὐτοῖς τὸν λόγον.

MATTH. IX. 2—8.

2 Καὶ ἰδού, προσέγε-
ρον αὐτῷ παραλυτικὸν
ἐπὶ κλίνης βεβλημένον.

MARK II. 3 Καὶ ἔρχονται πρὸς αὐ-
τὸν παραλυτικὸν φέρον-
τες, αἰρούμενον ὑπὸ τεσ-

4 σάρων. Καὶ μὴ δυνά-

μενοι προσεγγίσει αὐτῷ

διὰ τὸν ὄχλον, ἀπεστέγα-

σαν τὴν στέγην, ὅπου ἦν,

καὶ ἐξορύξαντες χαλῶσι

τὸν κρίββατον, ἐφ' ᾧ

ὁ παραλυτικὸς κατέ-

MATTH. IX.

καὶ ἰδὼν ὁ Ἰησοῦς τὴν
πίστιν αὐτῶν εἶπε τῷ
παραλυτικῷ· θάρσει,

τέκνον· ἀφένται σοι

3 αἱ ἁμαρτίαι σου. Καὶ
ἰδού, τινὲς τῶν γραμ-
ματέων εἶπον ἐν ἑαυ-
τοῖς· οὗτος βλασφημεῖ.

4 Καὶ ἰδὼν ὁ Ἰησοῦς
τὰς ἐνθυμήσεις αὐτῶν
εἶπεν· ἵνα τί ὑμεῖς ἐν-
θυμεῖσθε πονηρὰ ἐν
ταῖς καρδίαις ὑμῶν;

5 Τί γὰρ ἐστὶν ἐνκοπώτε-
ρον, εἰπεῖν· ἀφένται
σοι αἱ ἁμαρτίαι, ἢ εἰπεῖν·
ἔγεραι καὶ περιπάτει;

6 Ἴνα δὲ εἰδῆτε, ὅτι 10
ἐξουσίαν ἔχει ὁ υἱὸς
τοῦ ἀνθρώπου ἐπὶ τῆς
γῆς ἀφιέναι ἁμαρτίας·

MARK II.

οἱ ἦσαν ἐληλυθότες ἐκ πάσης κώμης
τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ Ἱε-
ρουσαλὴμ· καὶ δύνανται κυρίου ἦν εἰς

18 τὸ ἰᾶσθαι αὐτούς. Καὶ

ἰδού, ἄνδρες φέροντες

ἐπὶ κλίνης ἄνθρωπον,

ὃς ἦν παραλελυμένος,

καὶ ἐζήτουν αὐτὸν εἰς-

ερεγκτεῖν καὶ θεῖναι ἐνώ-

19 πιον αὐτοῦ. Καὶ μὴ εὐρόντες ποίας

εἰσενέγκωσιν αὐτόν, διὰ τὸν ὄχλον,

ἀναβάντες ἐπὶ τὸ δῶμα διὰ τῶν

κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινι-

δίῳ εἰς τὸ μέσον ἔμπρο-

20 σθεν τοῦ Ἰησοῦ. Καὶ

ἰδὼν τὴν πίστιν αὐτῶν

εἶπεν αὐτῷ· ἄνθρωπε,

ἀφένται σοι αἱ ἁμαρ-

21 τίαι σου· Καὶ ἥρξαντο

διαλογίζεσθαι οἱ γραμ-

ματεῖς καὶ οἱ Φαρισαῖοι

λέγοντες· τίς ἐστὶν οὗ-

τος, ὃς λαλεῖ βλασφη-

μίας; τίς δύναται

ἀγιέναι ἁμαρτίας, εἰ μὴ

22 μόνος ὁ θεός; Ἐπι-

γνοὺς δὲ ὁ Ἰησοῦς

τοὺς διαλογισμοὺς αὐ-

τῶν, ἀποκριθεὶς εἶπε

πρὸς αὐτούς· τί δια-

λογίξεσθε ἐν ταῖς καρ-

δίαις ὑμῶν;

9 αἱς ὑμῶν; Τί ἐστὶν 23

ἐνκοπώτερον, εἰπεῖν τῷ

παραλυτικῷ· ἀφένται

σοι αἱ ἁμαρτίαι, ἢ εἰ-

πεῖν· ἔγεραι καὶ ἄρῳ σου

τὸν κρίββατον καὶ πε-

ριπάτει; Ἴνα δὲ εἰδῆτε, 24

ὅτι ἐξουσίαν ἔχει ὁ υἱὸς

τοῦ ἀνθρώπου ἐπὶ τῆς

γῆς ἀφιέναι ἁμαρτίας·

Τί ἐστὶν ἐνκο-

πώτερον, εἰπεῖν· ἀφέν-

ωνται σοι αἱ ἁμαρτίαι

σου, ἢ εἰπεῖν· ἔγεραι καὶ

περιπάτει;

Ἴνα δὲ εἰδῆτε,

ὅτι ἐξουσίαν ἔχει ὁ υἱὸς

τοῦ ἀνθρώπου ἐπὶ τῆς

γῆς ἀφιέναι ἁμαρτίας·

MATTH. IX.

(τότε λέγει τῷ παρα-
λυτικῷ·) ἔγερθεὶς ἄρῶν 11
σου τὴν κλίνην καὶ ὑπα-
γε εἰς τὸν οἶκόν σου.
7 Καὶ ἔγερθεὶς ἀπῆλθεν

εἰς τὸν οἶκον αὐτοῦ.
8 Ἰδόντες δὲ οἱ ὄχλοι
ἐθαύμασαν καὶ ἐδόξα-
σαν τὸν Θεὸν τὸν δόντα
ἐξουσίαν τοιαύτην τοῖς
ἀνθρώποις.

MARK II.

(λέγει τῷ παραλυτικῷ·)
11 σοὶ λέγω· ἔγειραι καὶ
ἄρῶν τὸν κράββατόν σου
καὶ ὑπάγε εἰς τὸν οἶκόν
σου. Καὶ ἠγέρθη ἐν- 25
θέως καὶ ἄρας τὸν κράβ-
βατον ἐξῆλθεν ἐναντίον
πάντων,

ὥστε ἐξίστα- 26
σθαι πάντας καὶ δοξά-
ζειν τὸν Θεὸν λέγοντας·
ὅτι οὐδέποτε οὕτως εἴ-
δομεν.

LUKE V.

(εἶπε τῷ παραλελυμένῳ)
σοὶ λέγω· ἔγειραι, καὶ
ἄρας τὸ κλισίδιόν σου
πορεύου εἰς τὸν οἶκόν σου.
Καὶ παραχρῆμα ἀνα-
στὰς ἐνώπιον αὐτῶν, ^υ
ἄρας ἐφ' ᾧ κατέκειτο,
ἀπῆλθεν εἰς τὸν οἶκον
αὐτοῦ δοξάζων τὸν
Θεόν. Καὶ ἔκστασις
ἔλαβεν ἅπαντας, καὶ
ἐδόξαζον τὸν Θεόν· καὶ
ἐπλήσθησαν φόβου, λέ-
γοντες· ὅτι εἶδομεν πα-
ράδοξα σήμερον.

§ 35. The call of Matthew.—Capernaum.

MATTH. IX. 9.

9 Καὶ παράγων ὁ Ἰη- 13
σοῦς ἐκεῖθεν εἶδεν ἄν-
θρωπον καθήμενον ἐπὶ
τὸ τελώνιον, Ματθαῖον
λεγόμενον, καὶ λέγει αὐ- 14
τῷ· ἀκολούθει μοι. καὶ
ἀναστὰς ἠκολούθησεν
αὐτῷ.

MARK II. 13, 14.

Καὶ ἐξῆλθε πάλιν 27
παρὰ τὴν θύλασσαν·
καὶ πᾶς ὁ ὄχλος ἤρχετο
πρὸς αὐτόν, καὶ ἐδίδα-
σκεν αὐτούς. Καὶ παρὰ-
γων εἶδε Λευὶν, τὸν τοῦ 28
Ἀλφαίου, καθήμενον
ἐπὶ τὸ τελώνιον, καὶ
λέγει αὐτῷ· ἀκολούθει
μοι. καὶ ἀναστὰς ἠκο-
λούθησεν αὐτῷ.

LUKE V. 27, 28.

Καὶ μετὰ ταῦτα ἐξῆλ-
θε καὶ ἐθεάσατο τελώ-
νην ὀνόματι Λευὶν καθή-
μενον ἐπὶ τὸ τελώνιον,
καὶ εἶπεν αὐτῷ· ἀκο-
λούθει μοι. Καὶ καταλι-
πὼν ἅπαντα, ἀναστὰς
ἠκολούθησεν αὐτῷ.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME: *One year.*

§ 36. The Pool of Bethesda; the healing of the infirm man; and our Lord's subsequent discourse.—*Jerusalem.*

JOHN V. 1—47.

1 **Μ**ετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱερουσόλυμα.
2 Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρᾳ, ἣ ἐπιλεγομένη
3 Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα. Ἐν ταύταις κατέκειτο πλῆθος πολλὸν
4 τῶν ἀσθενούντων, τετλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.
5 Ἀγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασσε τὸ ὕδωρ·
6 ὃς οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ἰγυὺς ἐγένετο, ᾧ δὴποτε
7 κατείχeto τοσίματι. Ἦν δὲ τις ἄνθρωπος ἐκεῖ τριάκοντα καὶ δυτὼ ἔτη ἔχων
8 ἐν τῇ ἀσθενείᾳ. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον καὶ γρούς, ὅτι πολλὴν ἤδη
9 χρόνον ἔχει, λέγει αὐτῷ· Θέλεις ἰγυὺς γενέσθαι; Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν·
10 Ζήεις, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμ-
11 βήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγώ, ἄλλος πρὸ ἐμοῦ καταβαίνει. Αἶγει αὐτῷ ὁ
12 Ἰησοῦς· ἔγεραι, ἄρον τὸν κράββατόν σου καὶ περιπάτει. Καὶ εὐθέως ἐγένετο ἰγυὺς
13 ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ καὶ περιπάτει. Ἦν δὲ σάββατον ἐν
14 ἐκείνῃ τῇ ἡμέρᾳ. Ἐλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθραπευμένῳ· σάββατόν ἐστιν·
15 οὐκ ἔξεστὶ σοὶ ἄραι τὸν κράββατον. Ἀπεκρίθη αὐτοῖς· ὁ ποιήσας με ἰγυῖ,
16 ἐκείνός μοι εἶπεν· ἄρον τὸν κράββατόν σου καὶ περιπάτει. Ἠρώτησαν οὖν
17 αὐτόν· τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπὼν σοι· ἄρον τὸν κράββατόν σου καὶ περι-
18 πάτει; Ὁ δὲ ἰαθεὺς οὐκ ᾔδει, τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄρτος ἐν
19 τῷ τόπῳ. Μετὰ ταῦτα εἰρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ·
20 Ἰδε, ἰγυὺς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται. Ἀπῆλθεν
21 ὁ ἄνθρωπος καὶ ἀγγέλει τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν
22 ἰγυῖ. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι καὶ ἐζήτουν αὐτὸν ἀπο-

JOHN V.

17 κτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς· ὁ
 18 πατήρ μου ἕως ἄρτι ἐργάζεται, καὶ ἐγὼ ἐργάζομαι. Αὐτὸ τοῦτο οἶν μᾶλλον ἐξή-
 19 τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλκε τὸ σάββατον, ἀλλὰ καὶ
 20 πατέρα ἴδιον ἔλεγε τὸν θεόν, ἴσον αὐτὸν ποιῶν τῷ θεῷ. Ἀπεκρίνατο οἶν ὁ
 21 Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ'
 22 ἑαυτοῦ οὐδέν, ἐὰν μὴ τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖτος ποιῇ,
 23 ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ. Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δεικνύ-
 24 σιν αὐτῷ, ἃ αὐτὸς ποιεῖ, καὶ μεῖζονα τούτων δεῖξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαν-
 25 τήτε. Ὡς περ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ
 26 υἱὸς οὗς θέλει ζωοποιεῖ. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν
 27 πᾶσαν δέδωκε τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱόν, καθὼς τιμῶσι τὸν πατέρα.
 28 ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν
 29 λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν
 30 αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβίβηκεν ἐκ τοῦ θανάτου εἰς τὴν
 31 ζωὴν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα, καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκού-
 32 σονται τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται. Ὡς περ γὰρ
 33 ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ·
 34 καὶ ἔξουσιν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί. Μὴ
 35 θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται
 36 τῆς φωνῆς αὐτοῦ, καὶ ἐκπορεύσονται οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
 37 ζῶης, οἱ δὲ τὰ φανῆλα πράξαντες εἰς ἀνάστασιν κρίσεως.^a Οὐ δύναμαι ἐγὼ
 38 ποιεῖν ἄπ' ἑαυτοῦ οὐδέν· καθὼς ἀκούω, κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν,
 39 ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με [πατρός].
 40 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἑαυτοῦ, ἡ μαρτυρία μου οὐκ ἐστὶν ἀληθής. Ἄλλος
 41 ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα, ὅτι ἀληθής ἐστὶν ἡ μαρτυρία, ἣν μαρτυρεῖ
 42 περὶ ἐμοῦ. Ὑμεῖς ἀπεστάλατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ.
 43 Ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω, ἵνα
 44 ὑμεῖς σωθῆτε. Ἐκεῖτος ἦν ὁ λύχνος ὁ καιόμενος καὶ φαίνων, ὑμεῖς δὲ ἠθέλησατε
 45 ἀγαλλιασθῆναι πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ. Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μεῖζον
 46 τοῦ Ἰωάννου· τὰ γὰρ ἔργα, ἃ ἔδωκέ μοι ὁ πατήρ, ἵνα τελειώσω αὐτά, αὐτὰ τὰ
 47 ἔργα, ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε· καὶ ὁ πέμψας
 48 με πατὴρ αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε,
 49 οὔτε εἶδος αὐτοῦ ἐωράκατε, καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι
 50 ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε. Ἐρεῖν αὐτε τὰς γραφάς, ὅτι
 51 ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰάριον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ
 52 ἐμοῦ· καὶ οὐ θέλετε ἔλθειν πρὸς με, ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώ-
 53 πων οὐ λαμβάνω, ἀλλ' ἔργωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυ-
 54 τοῖς. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· ἐὰν
 55 ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψετε. Πῶς δύνασθε ὑμεῖς πι-
 56 στεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου
 57 θεοῦ οὐ ζητεῖτε; Μὴ δοκιτε, ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἐστίν

^a 29. Comp. Dan. 12, 2.

JOHN V.

46 ὁ κατηγορῶν ὑμῶν Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπίζατε. Εἰ γὰρ ἐπιστεῖετε Μωϋσῇ,
47 ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύετε;

§ 37. The Disciples pluck ears of grain on the Sabbath.—On the way to Galilee?

MATTH. XII. 1—8.

MARK II. 23—28.

LUKE VI. 1—5.

- 1 Ἐν ἐκείνῳ τῷ καιρῷ 23 Καὶ ἐγένετο παραπο- 1 Ἐγένετο δὲ ἐν σαββά-
ἐπορεύθη ὁ Ἰησοῦς τοῖς ρεύσθαι αὐτὸν ἐν τοῖς τῷ δευτεροπρώτῳ δια-
σάββασιν διὰ τῶν σπορί- σάββασιν διὰ τῶν σπορί- πορεύσθαι αὐτὸν διὰ
μων· οἱ δὲ μαθηταὶ αὐ- μων, καὶ ἤρξαντο οἱ τῶν σπορίμων, καὶ ἐτιλ-
τοῦ ἐπείνασαν καὶ ἤρ- μαθηταὶ αὐτοῦ ὁδὸν λον οἱ μαθηταὶ αὐτοῦ
ξαντο τίλλειν στάχνας τοιεῖν τίλλοντες τοὺς τοῖς στάχνας καὶ ἡσθιον
2 καὶ ἐσθίειν.^a Οἱ δὲ Φα- 24 στάχνας.^a Καὶ οἱ Φα- 2 Τινὲς δὲ τῶν Φαρισαίων
ρισαῖοι ἰδόντες εἶπον ἰδοὺ, οἱ μαθηταί ψάλλοντες ταῖς χερσὶ.^a
αὐτοῦ· ἰδοὺ, οἱ μαθηταί σου ποιοῦσιν, ὃ οὐκ 2 Τιτὲς δὲ τῶν Φαρισαίων
ἐξεστὶ ποιεῖν ἐν σαββά- εἶπον αὐτοῖς· τί ποιεῖτε,
3 τῳ. Ὁ δὲ εἶπεν αὐτοῖς· 25 Καὶ αὐτὸς ἔλεγεν αὐ- 3 τοῖς σάββασιν; Καὶ ἀπο-
οὐκ ἀνέγνωτε, τί ἐποίησε τοῖς· οὐδέποτε ἀνέγνω- κριθεὶς πρὸς αὐτοὺς εἶ-
Δαυὶδ, ὅτε ἐπείνασε, τε, τί ἐποίησε Δαυὶδ, πεν ὁ Ἰησοῦς· οὐδὲ τοῦ-
4 καὶ οἱ μετ' αὐτοῦ;^b πῶς ὅτε χρεῖαν ἔσχε καὶ ἐπεί- το ἀνέγνωτε, ὃ ἐποίησε
εἰσῆλθεν εἰς τὸν οἶκον ρασεν αὐτὸς καὶ οἱ μετ' Δαυὶδ, ὁπότε ἐπείνα-
τοῦ θεοῦ, καὶ τοὺς ἄρ- 26 αὐτοῦ;^b πῶς εἰσῆλθεν 4 αὐτοῦ ὄντες;^b ὡς εἰσῆλ-
τους τῆς προθέσεως εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους
ἔφαγεν, οἷς οὐκ ἔξον τῆς προθέσεως ἔφαγεν, τοῖς προθέσεως ἔλαβε
ἦν· αὐτῷ φαγεῖν, οὐδὲ οὗς οὐκ ἔξεστι φαγεῖν καὶ ἔφαγε καὶ ἔδωκε καὶ
τοῖς μετ' αὐτοῦ, εἰ μὴ εἰ μὴ τοῖς ἱερεῦσι, καὶ ἔδωκε καὶ τοῖς σὺν αὐ-
5 τοῖς ἱερεῦσι μόνοις; Ἦ οὐκ ἀνέγνωτε ἐν τῷ νό- 6 οἱ ἱερεῖς ἐν τῇ ἱερῇ τῷ
μῳ,^c ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῇ ἱερῇ τῷ
6 ἀναιτίοι εἰσι; Αἶψα δὲ ἀναιτίοι εἰσι; Αἶψα δὲ
ἡμῖν, ὅτι τοῦ ἱεροῦ μέ- 27 Καὶ ἔλεγεν αὐτοῖς· τὸ
7 ζων ἔστιν ὥδε. Εἰ δὲ σάββατον διὰ τὸν ἄν-
ἐγνωκατε, τί ἐστίν· ἔλε- θρωπον ἐγένετο, οὐχ ὁ
ον θείῳ, καὶ οὐ θυσίαν.^d ἄνθρωπος διὰ τὸ σάβ-
8 οὐκ ἂν καταδικάσατε 28 βατεν.^e Ὡστε κίριός ἐστιν ὁ υἱὸς τοῦ
τοὺς ἀναιτίους. Κίριος ἔστιν ὁ υἱὸς τοῦ ἀν-
γάρ ἐστι τοῦ σαββάτου θρώπου καὶ τοῦ σαβ-
ὁ υἱὸς τοῦ ἀνθρώπου. βα-ου.

^a 1. Deut. 23, 25.

^c 5. Num. 23, 9. 10. 18. 19.

^b 2. 1 Sam. 21, 1—7.

^d 7. Hos. 6, 6.

§ 38. The healing of the withered hand on the Sabbath.—Galilee.

MATTH. XII. 9—14.

MARK III. 1—6.

LUKE VI. 6—11.

9 Καὶ μεταβάς ἐκεῖθεν, ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν. Καὶ ἰδοὺ, ἄνθρωπος ἦν τὴν χεῖρα ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες· εἰ ἔξεστι τοῖς σάββασι θεραπεύειν; ἵνα κατηγορήσωμεν αὐτοῦ. Ὁ δὲ εἶπεν αὐτοῖς· τίς ἔσται ἕξι ὑμῶν ἄνθρωπος, ὃς ἔξει πρόβατον ἓν, καὶ ἂν ἐμπέσῃ τοῦτο τοῖς σάββασι εἰς ῥόθυρον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερῇ; Πόσω οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.

13 Τότε λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρά σου, καὶ ἔξετέινε, καὶ ἀποκατεστάθη ὑγιής ὡς ἡ ἄλλη.

14 Οἱ δὲ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ἐξελθόντες; ὅπως αὐτὸν ἀπολέσωσιν.

1 Καὶ εἰσῆλθε πάλιν εἰς τὴν συναγωγὴν· καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμένην ἔχων τὴν χεῖρα.

2 Καὶ παρετήρουν αὐτόν, εἰ τοῖς σάββασι θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμένῳ· ἔγειραι εἰς τὸ μέσον. Καὶ λέγει αὐτοῖς· ἔξεστι τοῖς σάββασι ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. Καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρά σου, καὶ ἔξετέινε, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ

6 [ὑγιής, ὡς ἡ ἄλλη]. Καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθέως μετὰ τῶν Ἑρῶν διατῶν συμβούλιον ἐποίησαν κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολέσωσι.

6 Ἐγένετο δὲ καὶ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. καὶ ἦν ἐκεῖ ἄνθρωπος, καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά. Παρετήρουν δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι, εἰ ἐν τῷ σαββάτῳ θεραπεύσει, ἵνα εὗρωσι κατηγορίαν αὐτοῦ. Αὐτὸς δὲ ἴδεις τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπε τῷ ἀνθρώπῳ τῷ ξηρῷ ἔχοντι τὴν χεῖρα· ἔγειραι καὶ στήθι εἰς τὸ μέσον. ὁ δὲ ἀναστὰς ἔστη. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· ἐπερωτήσω ὑμᾶς· τί ἔξεστι τοῖς σάββασι; ἀγαθοποιῆσαι ἢ κακοποιῆσαι; ψυχὴν σῶσαι ἢ ἀπολέσαι; Καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτοῖς· ἔκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν οὕτως, καὶ ἀποκατεστάθη ἡ χεὶρ αὐτοῦ [ὑγιής,] ὡς ἡ ἄλλη. Αὐτοὶ δὲ ἐπλή-

σθησαν ἀνοίας, καὶ διελάλουν πρὸς ἀλλήλους, τί ἂν ποιήσειαν τῷ Ἰησοῦ.

§ 39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.—Lake of Galilee.

MATTH. XII. 15—21.

MARK III. 7—12.

15 Ὁ δὲ Ἰησοῦς γνούς ἀνεχώρησεν ἐκεῖθεν· καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας.

7 Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν, καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ καὶ

MARK III.

8 ἀπὸ τῆς Ἰουδαίας¹ καὶ ἀπὸ Ἱερουσαλὴμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν
τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολύν, ἀκούσαντες ὅσα
9 ἐποίει, ἦλθον πρὸς αὐτόν. Καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, ἵνα πλοιάριον προς-
10 καρτερῇ αὐτῷ διὰ τὸν ὄχλον, ἵνα μὴ θλίβωσιν αὐτόν. Πολλοὺς γὰρ ἐθερά-
11 πνευσεν, ὥστε ἐπιπίπτειν αὐτῷ, ἵνα αὐτοῦ ἄψωνται, ὅσοι εἶχον μάστιγας· Καὶ
τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, προσέπιπτεν αὐτῷ καὶ
ἐκραζε λέγοντα· ὅτι σὺ εἰ ὁ υἱὸς τοῦ
MATTH. XII. 12
16 Καὶ ἐπετίμησεν αὐτοῖς, ἵνα μὴ 12 θεοῦ. Καὶ πολλὰ ἐπετίμα αὐτοῖς,
17 φανερὸν αὐτὸν ποιήσωσιν. Ὅπως ἵνα μὴ αὐτὸν φανερὸν ποιήσωσι.
πληρωθῇ τὸ ῥήθην διὰ Ἡσαΐου τοῦ
18 προσήτου λέγοντος·^a ἰδοὺ, ὁ παῖς μου, ὃν ἠρέμισα, ὁ ἀγαπητός μου, εἰς ὃν
ἐδόξασεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
19 ἀπαγγελεῖ. Οὐκ ἐρίσει οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τῆρ
20 φωνῇ αὐτοῦ· κήλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ
21 σφύσει· ἕως ἄρ' ἐκβάλῃ εἰς νίκην τὴν κρίσιν. Καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσι.

§ 40. Jesus withdraws to the Mountain, and chooses the Twelve; the multitudes follow him.—Near Capernaum.

MARK III. 13—19.

LUKE VI. 12—19.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προς- 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις,
καλεῖται οὓς ᾗθελεν αὐτός· καὶ
14 ἀπῆλθον πρὸς αὐτόν. Καὶ ἐποίησε
δώδεκα, ἵνα ᾧσι μετ' αὐτοῦ, καὶ ἵνα
15 ἀποστείλλῃ αὐτοὺς κηρύσσειν,¹ καὶ ἔχειν
ἐξουσίαν θεραπεύειν τὰς νόσους καὶ ἐκ-
16 βάλλειν τὰ δαιμόνια. Καὶ ἐπέθηκε τῷ
MATTH. X. 2—4. Σίμωνι ὄνομα Πέτρον· 14
2 Τῶν δὲ δώδεκα ἀποστό- 17 καὶ Ἰάκωβον τὸν τοῦ
λων τὰ ὀνόματά ἐστι Ζεβεδαίου καὶ Ἰωάννην
ταῦτα· πρῶτος Σίμων τὸν ἀδελφὸν τοῦ Ἰακώ-
3 ὁ λεγόμενος Πέτρος καὶ βον· καὶ ἐπέθηκεν αὐ-
Ἀνδρέας ὁ ἀδελφὸς αὐ- τοῖς ὀνόματα Βουανεργῆς,
τοῦ· Ἰάκωβος ὁ τοῦ 15 ὅ ἐστιν, υἱοὶ βροντῆς·
Ζεβεδαίου καὶ Ἰωάννης 16 καὶ Ἀνδρέαν καὶ Φί-
3 ὁ ἀδελφὸς αὐτοῦ· Φίλιπ- λιππον καὶ Βαρθολο-
πος καὶ Βαρθολομαῖος· μαῖον καὶ Ματθαῖον
Θωμᾶς καὶ Ματθαῖος 17 καὶ Θωμᾶν καὶ Ἰάκω-
ὁ τελώνης· Ἰάκωβος βον τὸν τοῦ Ἀλφαίου,
ὁ τοῦ Ἀλφαίου καὶ Αεβ- καὶ Θαδδαῖον καὶ Σί-
βαῖος ὁ ἐπικληθεὶς Θαδ- μωνα τὸν κανανίτην,

^a 18. Is. 42, 1 sq. Comp. Is. 11, 10.

MATTH. X.

MARK III.

4 δαῖος· Σίμων ὁ κανανίτης καὶ Ἰούδας 19 καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ὁ Ἰσκαριώτης, ὁ καὶ παραδούς αὐτόν. παρέδωκεν αὐτόν.—

LUKE VI.

17 Καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ· καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,¹ καὶ οἱ ὀχλοῦμενοι ὑπὸ πνευμάτων ἀκαθάρτων· καὶ ἐθεραπεύοντο.
19 Καὶ πᾶς ὁ ὄχλος ἐξήτει ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο, καὶ ἴατο πάντας.

§ 41. The Sermon on the Mount.—Near Capernaum.

MATTH. V. 1.—VIII. 1.

LUKE VI. 20—49.

- 1 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλ-
2 θον αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἀνοί- 20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλ-
ξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς μους αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
3 λέγων· μακάριοι οἱ πτωχοὶ τῷ πνεύ- ἔλεγε· μακάριοι οἱ πτωχοί, ὅτι ἡμε-
ματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν τέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
4 οὐρανῶν. Μακάριοι οἱ πενθοῦντες, 21 Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορ-
5 ὅτι αὐτοὶ παρακληθήσονται. Μακά- τασθήσεται. Μακάριοι οἱ κλαίοντες
ριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομή- νῦν, ὅτι γελάσετε.
6 σουσι τὴν γῆν.^a Μακάριοι οἱ πεινῶντες
7 καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. Μακάριοι οἱ
8 ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
9 ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. Μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
10 Θεοῦ κληθήσονται. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι
αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
11 Μακάριοί ἐστε, ὅταν ὀνειδίωσιν 22 Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς
ὑμᾶς καὶ διώξωσι, καὶ εἰπωσι πᾶν πορηρὸν ῥῆμα καθ' ὑμῶν ψευδόμενοι,
12 ἕνεκεν ἑμοῦ. Χαίrete καὶ ἀγαλλιᾶ- 23 υἱοῦ τοῦ ἀνθρώπου. Χάrete ἐν
σθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς ἐκείνῃ τῇ ἡμέρᾳ καὶ σικεῖσθε· ἰδοὺ
οὐρανοῖς· οὕτω γὰρ ἐδίωξαν τοὺς 23 γάρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐ-
προφῆταις τοὺς πρὸ ὑμῶν. ρανῷ· κατὰ ταυτὰ γὰρ ἐποίουν τοῖς
24 προφῆταις οἱ πατέρες αὐτῶν. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν πα-
25 ράκλησιν ὑμῶν.¹ Οὐαὶ ὑμῖν, οἱ ἐμπελησμένοι, ὅτι πεινάσετε. Οὐαὶ ὑμῖν, οἱ γε-
26 λῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε. Οὐαὶ, ὅταν καλῶς ὑμᾶς εἰπωσι πάντες
οἱ ἄνθρωποι· κατὰ ταυτὰ γὰρ ἐποίουν τοῖς ψευδοπροφῆταις οἱ πατέρες αὐτῶν.

MATTH. V.

13 Ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀλισθη-
σεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν

^a 5. Comp. Ps. 37. 11. 22. 29.

MATTH. V.

14 ἀνθρώπων. Ὑμεῖς ἐστε τὸ σῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι
 15 ἐπάνω ὄρους κειμένη. Οἷδὲ καίονσι λίθον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν
 16 μόδιον, ἀλλ' ἐπὶ τὴν λυγρίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Οὕτω λαμ-
 17 ψάτω τὸ σῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ
 17 ἔργα καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε, ὅτι
 17 ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ
 18 πληρῶσαι. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἴδιωτα ἐν
 19 ἡ μίᾳ κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται. Ὃς ἐὰν
 οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώ-
 20 πους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὃς δ' ἂν ποιῇ καὶ
 20 διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. Λέγω γὰρ ὑμῖν,
 20 ὅτι ἐὰν μὴ περισσεύῃ ἡ δικαιοσύνη ὑμῶν πλεον τῶν γραμματέων καὶ Φαρισαίων,
 21 οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν. Ἠκούσατε, ὅτι ἐρρέθη τοῖς
 22 ἀρχαίοις·^a οὐ φονεῖσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. Ἐγὼ δὲ
 λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει·
 21 ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ· ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν
 23 εἴπῃ· μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. Ἐὰν οὖν προσφέρῃς τὸ
 23 δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κακῇ μετησθῇς, ὅτι ὁ ἀδελγός σου ἔχει τι κατὰ
 24 σοῦ· ἄγες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπάγε πρῶτον,
 25 διαλλάγῃ τῷ ἀδελφῷ σου, καὶ τότε ἔλθων πρόσφερε τὸ δῶρόν σου. Ἴσθι
 εἰνὼν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἴ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτε σε
 24 παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς
 26 φυλακὴν βληθῇς. Ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν
 27 28 ἔσχατον κοδράντην. Ἠκούσατε, ὅτι ἐρρέθη [τοῖς ἀρχαίοις]·^b οὐ μοιχεύσεις. Ἐγὼ
 δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς, ἤδη ἔμοιχεν
 29 αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. Εἰ δὲ ὁ ὁφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε,
 29 ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἐν τῶν μελῶν
 30 σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. Καὶ εἰ ἡ δεξιὰ σου χεὶρ σκαν-
 30 δαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται
 31 ἐν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. Ἐρρέθη δέ,^c
 32 ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. Ἐγὼ δὲ λέγω
 ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρὰ τὸν λόγον πορείας, ποιεῖ
 33 αὐτὴν μοιχεύσθαι· καὶ ὃς ἂν ἀπολελυμένην γαμήσῃ, μοιχεύεται. Πάλιν ἠκούσατε,
 33 ὅτι ἐρρέθη τοῖς ἀρχαίοις·^d οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους
 34 σου. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὁμῶσαι ὅλους, μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ
 35 τοῦ θεοῦ·^e μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱερο-
 36 σόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως· μήτε ἐν τῇ κεφαλῇ σου ὁμόσης,
 37 ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. Ἔστω δὲ ὁ λόγος ὑμῶν·
 38 καὶ ναί, οὐ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ ποτηρίου ἐστίν. Ἠκούσατε, ὅτι
 39 ἐρρέθη·^e ὁφθαλμὸν ἀντὶ ὁφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. Ἐγὼ δὲ

^a 21. Ex. 20, 13. Lev. 24, 21.^b 27. Ex. 20, 14.^c 31. Deut. 24, 1.^d 33. Ex. 20, 7. Lev. 19, 12.^e 38. Ex. 21, 24. Lev. 24, 20.

MATTH. V.

LUKE VI.

λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ·
 ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου
 40 σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ θέλοντί σοι κριθῆναι
 καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐ-
 41 τῷ καὶ τὸ ἱμάτιον. Καὶ ὅστις σε
 ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐ-
 42 τοῦ δύο. Τῷ αἰτοῦντί σε δίδου, καὶ
 τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι
 43 μὴ ἀποστραφῆς. Ἠκούσατε, ὅτι ἐρ-
 ῥέθη^α ἀγαπήσεις τὸν πλησίον σου,
 44 καὶ μισήσεις τὸν ἐχθρόν σου. Ἐγὼ
 δὲ λέγω ὑμῖν· ἀγαπᾶτε τοὺς ἐχθροὺς
 ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους
 ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν
 ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπι-
 45 ῥεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς·
 ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν
 τοῦ ἐν οὐρανοῖς· ὅτι τὸν ἥλιον αὐτοῦ
 ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς,
 καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.
 46 Ἐὰν γὰρ ἀγαπήσγητε τοὺς ἀγαπῶντας
 ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ
 47 οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; Καὶ
 ἔὰν ἀσπάσσησθε τοὺς ἀδελφοὺς
 ὑμῶν μόνον, τί περισσὸν ποιεῖτε;
 οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν;

29 Τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα
 πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἰ-
 ροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα
 μὴ κωλύσῃς.

30 Παντὶ δὲ τῷ αἰτοῦντί σε δίδου, καὶ
 ἀπὸ τοῦ αἰρόντος τὰ σὰ μὴ ἀπαί-
 τει.—

27 Ἄλλ' ὑμῖν λέγω τοῖς ἀκούουσιν· ἀγα-
 πᾶτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποι-
 28 εῖτε τοῖς μισοῦσιν ὑμᾶς, ἑὺλογεῖτε
 τοὺς καταρωμένους ὑμῖν, προσεύχεσθε
 ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς.—

32 Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
 ὑμᾶς, ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ
 οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐ-
 33 τοὺς ἀγαπῶσι. Καὶ ἔὰν ἀγαθο-
 ποιῇτε τοὺς ἀγαθοποιούντας ὑμᾶς,
 ποία ὑμῖν χάρις ἐστὶ; καὶ γὰρ οἱ
 34 ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι. Καὶ

ἔὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστὶ;
 καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσι
 35 τὰ ἴσα. Πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε
 καὶ δανείζετε μηδὲν ἀπελπίζοντες, καὶ ἔσται ὁ μισθὸς ὑμῶν
 πολὺς, καὶ ἔσεσθε υἱοὶ ὑψίστου· ὅτι αὐτὸς χρηστός ἐστιν
 ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς.

48 Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ 36 Γίνεσθε οὖν οἰκτιρῶμετες, καθὼς καὶ
 πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός 37 ὁ πατὴρ ὑμῶν οἰκτιρῶν ἐστὶ.
 ἐστι.

VI. 1 Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
 τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν
 2 τοῖς οὐρανοῖς. Ὅταν οὖν ποιῆς ἑλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου,
 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥήμασι, ὅπως δοξα-

MATTH. VI.

σθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχονσι τὸν μισθὸν αὐτῶν.

3 Σοὺ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου, τί ποιεῖ ἡ δεξιὰ σου,

4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν τῷ κρυ-

5 πτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· ὅτι γιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυνάξαις τῶν πλατειῶν

6 ἐστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι

7 ἀπέχονσι τὸν μισθὸν αὐτῶν. Σὺ δὲ ὅταν προσεύχῃ, εἰσελθε εἰς τὸ ταμιεῖόν σου, καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ

8 πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαυβυζοῦσθε, ὥσπερ οἱ ἔθνη· δοκοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ

9 αὐτῶν εἰσακουσθήσονται. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἷδε γὰρ ὁ πατήρ ὑμῶν, ὃν ἡσυχίαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε ὑμεῖς·

10 πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἔλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· ἵνα τὸν ἄρτον ἡμῶν

11 τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσερέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ

12 δόξα εἰς τοὺς αἰῶνας· ἀμήν.] Ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώ-

13 ματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώ-

14 ματα ὑμῶν. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε, ὥσπερ οἱ ὑποκριταί, σκυθρωποί· ἀγαρίζονται γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες·

15 ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχονσι τὸν μισθὸν αὐτῶν. Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου ὕμηναι, ὅπως μὴ φανῇ τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου, ὁ βλέπων ἐν

16 τῷ κρυπτῷ, ἀποδώσει σοι [ἐν τῷ φανερῷ]. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀγατίζει, καὶ ὅπου κλέπτει διορύσσουσι καὶ

17 κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀγατίζει, καὶ ὅπου κλέπτει οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. Ὅπου

18 γὰρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν. Ὁ λύχνος τοῦ σώματος ἐστιν ὁ ὀφθαλμὸς· ἐὰν οὖν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται· ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκο-

19 τεῖνόν ἐσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον; Οὐδεὶς δύναται θυσεῖν κυρίως δουλεύειν· ἢ γὰρ τὸν ἑνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἐνὸς ἀνθεξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεύειν καὶ

20 μαμωνᾷ. Αὐτὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίνητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσθητε. οὐχὶ ἡ ψυχὴ πλεονόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας· καὶ ὁ πατήρ ὑμῶν

21 ὁ οὐράνιος τρέφει αὐτά. οὐχ ὑμεῖς πολλὸν διαφέρετε αὐτῶν; Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡμέραν αὐτοῦ πῖχον ἕνα; Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ, πῶς αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει· λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβέβλετο

MATTH. VI.

30 ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ θεὸς οὕτως ἀμφιένυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι ;
 31 Μὴ οὖν μεριμνήσητε, λέγοντες· τί φάγωμεν ἢ τί πίωμεν ἢ τί περιβαλῶμεθα ;
 32 Ἐάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ. οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι
 33 ἠρώρετε τούτων ἀπέναντον. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν
 34 δικαιοσύνην αὐτοῦ· καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἐαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

LUKE VI.

VII. 1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε. 37 Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε·
 2 Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθῆσε- μὴ καταδικάζετε, καὶ οὐ μὴ καταδι-
 σθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, μετρη- 38 κασθῆτε. Ἀπολύετε, καὶ ἀπολυθή-
 σεται ὑμῖν.

μέτρον κυλόν, πεπιεσμένον καὶ σεσα-
 λευμένον καὶ ὑπερεκχυρόμενον δώσουσιν εἰς τὸν κόλπον ὑμῶν. τῷ γὰρ
 39 αὐτῷ μέτρῳ, ᾧ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν. Εἶπε δὲ παραβολὴν
 αὐτοῖς· μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν ; οὐχὶ ἀμφοτέρω εἰς βόθυνον
 40 πεσοῦνται ; Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηχητισμέ-
 νος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐ-

3 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ 41 τοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν
 ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν
 τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ; δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
 4 Ἦ πῶς ἔρεῖς τῷ ἀδελφῷ σου· ἄφες, 42 κατανοεῖς ; Ἦ πῶς δύνασαι λέγειν τῷ
 ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλ- ἀδελφῷ σου· ἀδελφέ, ἄφες, ἐκβάλω
 μου σου· καὶ ἰδοὺ, ἡ δοκὸς ἐν τῷ τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐ-
 5 ὀφθαλμῷ σου ; Ὑποκριτά, ἐκβαλε τὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ
 πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ βλέπων ; Ὑποκριτά, ἐκβαλε πρῶτον
 σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
 6 κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελ- τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος
 φροῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κν- τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου.—

σσί, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν
 ἐμπροσθεν τῶν χοίρων· μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς
 7 ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσε-
 ται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.
 8 Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι
 9 ἀνοιγήσεται. Ἦ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ
 10 υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ ; Καὶ ἐὰν ἰχθὺν αἰτήσῃ,
 11 μὴ ὄφιν ἐπιδώσει αὐτῷ ; Εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα
 ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς
 οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν
 12 αὐτόν. Πάντα οὖν ὅσα ἂν θέλητε, ἵνα 31 Καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ
 ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς
 ὑμεῖς ποιεῖτε αὐτοῖς· οὕτως γὰρ ἔστιν ὁμοίως.—

MATTH. VII.

- 13 ὁ νόμος καὶ οἱ προφῆται. Εἰσελθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ
- 14 εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς. Τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς
- 15 ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν εὐρίσκοντες αὐτήν. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δὲ εἰσι λύκοι ἄρ-
- 16 παγες. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς. μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν ἢ ἀπὸ τρι-
- 17 βόλων σῆκα; οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηρὸς ποιεῖ. Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηρὸς ποιεῖν, οὐδὲ δέν-
- 18 δρον σαπρὸν καρποὺς καλοὺς ποιεῖν. Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
- 20 Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς. Οὐ πᾶς ὁ λέγων μοι, κύριε, κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν
- 22 τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε, κύριε, οὐ τῷ σῷ ὀνόματι προσεφτεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις
- 23 πολλὰς ἐποιήσαμεν; Καὶ τότε ὁμολογήσω αὐτοῖς· ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ
- 24 ἐργαζόμενοι τὴν ἀνομίαν. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωσώ αὐτὸν ἀνδρὶ ἡσυχίᾳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν
- 25 αὐτοῦ ἐπὶ τὴν πέτραν. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ· καὶ οὐκ ἔπεσε· τεθε-
- 26 μελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε
- 27 τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοί, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ· καὶ ἔπεσε, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

LUKE VI.

- 44 Ἐκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσι σῆκα, οὐδὲ ἐκ βᾶτου τρυγῶσι σταφυλὴν.—
- 43 Οὐ γὰρ ἐστὶ δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.—
- 45 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προσφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προσφέρει τὸ πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

- 46 Τί δέ με καλεῖτε, κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ἑμῖν, τί ἐστὶν ὁμοίος. Ὅμοιός ἐστιν ἄνθρωπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψε καὶ ἐβάρυνε καὶ ἔθηκε θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρας δὲ γενομένης προσέῳρήξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔσχυσε σαλευθῆαι αὐτήν· τεθε-
- 49 μελίωτο γὰρ ἐπὶ τὴν πέτραν. Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοιός ἐστιν ἄνθρωπῳ οἰκοδομῶντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ἣ προσέῳρήξεν ὁ ποταμὸς, καὶ ἐθίεως ἔπεσε, καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα.

MATTH. VII.

28 Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήρουντο οἱ
29 ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἑξουσίαν ἔχων, καὶ οὐχ
ὡς οἱ γραμματεῖς.

VIII. 1 Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.

§ 42. The healing of the Centurion's servant.—Capernaum.

ΜΑΤΘ. VIII. 5—13.

LUKE VII. 1—10.

- 5 Εἰσελθόντι δὲ αὐτῷ εἰς Καπερ- 1 Ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα
ναοῦμ προσῆλθεν αὐτῷ ἑκατόνταρχος 2 αὐτοῦ εἰς τὰς ἀκοάς τοῦ λαοῦ, εἰσῆλ-
παρακαλῶν αὐτὸν 2 θεν εἰς Καπερναοῦμ. Ἐκατοντάρχον
δέ τινος δοῦλος κακῶς ἔχων ἡμέλλε
3 τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. Ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
ἀπέστειλε πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων ἐρωτῶν
4 αὐτόν, ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. Οἱ δὲ παραγε-
νόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπουδαίως λέγον-
τες· ὅτι ἄξιός ἐστιν, ὃ παρέξει τοῦτο·
6 1 καὶ λέγων· κύριε, ὁ παῖς μου βέβλη- 5 ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν, καὶ τὴν
ται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς 6 συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῖν.
7 βασιανίζομενος. Καὶ λέγει αὐτῷ ὁ 7 Ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς.
Ἰησοῦς· ἐγὼ ἐλθὼν θεραπεύσω αὐ- 8 ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος
8 τόν. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος 9 ἀπὸ τῆς οἰκίας, ἐπεμψε πρὸς αὐτόν
ἔφη· κύριε, οὐκ εἰμὶ ἱκανός, ἵνα μου ὁ ἑκατόνταρχος φίλους λέγων αὐτῷ·
ὑπὸ τὴν στέγην εἰσεέλθῃς· ἀλλὰ μόνον 10 κύριε, μὴ σκύλλων· οὐ γάρ εἰμι ἱκα-
εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. 11 ρός, ἵνα ὑπὸ τὴν στέγην μου εἰσεέλθῃς·
9 Καὶ γὰρ ἐγὼ ἄνθρωπος εἰμι ὑπὸ 12 διὸ οὐδὲ ἑμὲ αὐτὸν ἠξίωσα πρὸς σε
ἐξουσίαν, ἔχων ὑπὲρ ἑμὲ στρατιώ- 13 ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήσε-
τας, καὶ λέγω τούτῳ· πορεύθητι, καὶ 14 ται ὁ παῖς μου. Καὶ γὰρ ἐγὼ ἄν-
πορεύεται· καὶ ἄλλῳ· ἔρχου, καὶ ἔρ- 15 θρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος,
χεται· καὶ τῷ δούλῳ μου· ποιήσον 16 ἔχων ὑπὲρ ἑμὲ στρατιώτας, καὶ
10 τοῦτο, καὶ ποιεῖ. Ἀκούσας δὲ ὁ 17 λέγω τούτῳ· πορεύθητι, καὶ πορεύε-
Ἰησοῦς ἐθαύμασε καὶ εἶπε τοῖς 18 ται· καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται·
ἀκολουθοῦσιν· ἀμὴν λέγω ὑμῖν, οὐδὲ 19 καὶ τῷ δούλῳ μου· ποιήσον τοῦτο,
ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὑρον. 20 καὶ ποιεῖ. Ἀκούσας δὲ ταῦτα ὁ
11 Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατο- 21 Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στρα-
λῶν καὶ θυσμῶν ἤξουσιν καὶ ἀνακλιθή- 22 φεῖς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ
σονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ 23 εἶπε· λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ
Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν, 24 τοσαύτην πίστιν εὑρον.
12 1 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσον- 25
ται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ
ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν
13 ὀδόντων. Καὶ εἶπεν ὁ Ἰησοῦς τῷ
ἐκατοντάρχη· ὕπαγε, καὶ ὡς ἐπίστευ-
σας γενηθήτω σοι. καὶ ἰάθη ὁ παῖς
αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.
- 10 Καὶ ὑποστρέψαντες οἱ πεμφθέντες
εἰς τὸν οἶκον εὑρον τὸν ἀσθενοῦντα
δοῦλον ὑγιαίνοντα.

§ 43. The raising of the Widow's son.—*Nain.*

LUKE VII. 11—17.

11 Καὶ ἐγένετο ἐν τῇ ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναὶν, καὶ συνεπορεύ-
 12 οντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς. Ὡς δὲ ἤγγισε τῇ πύλῃ
 13 τῆς πόλεως, καὶ ἰδού, ἐξεκομίζετο τεθνηκώς, υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ
 14 αὐτὴ χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς [ἦν] σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ
 15 κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ· μὴ κλαῖε. Καὶ προσελθὼν ἤψατο
 16 τῆς σοροῦ· οἱ δὲ βασιτάζοντες ἔστησαν. καὶ εἶπε· νεανίσκε, σοὶ λέγω, ἐγέρθητι.
 17 Καὶ ἀνενάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐ-
 16 τοῦ. Ἐλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν θεὸν λέγοντες· ὅτι προφή-
 17 της μέγας ἐγήγερται ἐν ἡμῖν, καὶ ὅτι ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Καὶ
 ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.

§ 44. John the Baptist in prison sends Disciples to Jesus.—*Galilee: Capernaum?*

ΜΑΤΘ. XI. 2—19.

LUKE VII. 18—35.

2 Ὁ δὲ Ἰωάννης, ἀκούσας ἐν τῷ 18 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθη-
 δεσμοτηγῶν τὰ ἔργα τοῦ Χριστοῦ, 19 τὰ αὐτοῦ περὶ πάντων τούτων. Καὶ
 πέμψας δύο τῶν μαθητῶν αὐτοῦ 20 προσκαλεσάμενος δύο τινας τῶν
 3 εἶπεν αὐτῷ· σὺ εἶ ὁ ἐρχόμενος, 21 μαθητῶν αὐτοῦ ὁ Ἰωάννης ἐπέμψε
 ἢ ἕτερον προσδοκῶμεν; 22 πρὸς τὸν Ἰησοῦν λέγων· σὺ εἶ ὁ ἐρχό-
 γενόμενος δὲ πρὸς αὐτὸν οἱ ἄνδρες εἶπον· Ἰωάννης ὁ βαпти-
 στὴς ἀπέσταλκεν ἡμᾶς πρὸς σε λέγων· σὺ εἶ ὁ ἐρχόμενος, ἢ
 21 ἄλλον προσδοκῶμεν; Ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσε πολλοὺς ἀπὸ
 νόσων καὶ μαστιγῶν καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολλοῖς
 4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ- 22 ἔχαρίσατο τὸ βλέπειν. Καὶ ἀπο-
 τοῖς· πορευθέντες ἀπαγγείλατε Ἰω- 23 κριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· πο-
 5 ἄννῃ, ἃ ἀκούετε καὶ βλέπετε· τυ- 24 ρευθέντες ἀπαγγείλατε Ἰωάννῃ, ἃ εἶ-
 φλοὶ ἀναβλέπουσι καὶ χωλοὶ περιπα- 25 δετε καὶ ἠκούσατε· ὅτι τυφλοὶ ἀνα-
 6 τοῖσι, λεπροὶ καθαρίζονται καὶ κωφοὶ 26 βλέπουσι, χωλοὶ περιπατοῦσι, λεπροὶ
 ἀκούουσι, νεκροὶ ἐγείρονται καὶ πτω- 27 καθαρίζονται, κωφοὶ ἀκούουσι, νεκροὶ
 7 χοὶ εὐαγγελίζονται.^a Καὶ μακάριός 28 ἐγείρονται, πτωχοὶ εὐαγγελίζονται.
 ἐστίν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
 8 Τούτων δὲ πορευομένων ἤρξατο ὁ 29 καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκαν-
 Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάν- 30 δαλισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ
 9 ρου· τί ἐξήλθετε εἰς τὴν ἔρημον θεά- 31 τῶν ἀγγέλων Ἰωάννου, ἤρξατο λέγειν
 σασθαι; κἀλαμον ὑπὸ ἀνέμον σαλευό- 32 πρὸς τοὺς ὄχλους περὶ Ἰωάννου· τί
 10 μενον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄν- 33 ἐξηλθέτε εἰς τὴν ἔρημον θεάσα-
 11 θρωπον ἐν μαλακοῖς ἱματίοις ἡμι- 34 σθαι; κἀλαμον ὑπὸ ἀνέμον σαλευόμε-
 12 νον; Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄν- 35 ρον; Ἀλλὰ τί ἐξηλθέτε ἰδεῖν;
 13 θρωπον ἐν μαλακοῖς ἱματίοις ἡμι- 36 ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἡμι-

5. ^a Comp. Is. 35, 5 sq.

MATTH. XI.

εσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦν-
 τες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.
 9 Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην;
 10 ναί, λέγω ὑμῖν, καὶ περισσότερον προ-
 φῆτον. Οὗτος γάρ ἐστι, περὶ οὗ
 γέγραπται.^a ἰδοὺ, ἐγὼ ἀποστέλλω
 τὸν ἄγγελόν μου πρὸ προσώπου σου,
 ὃς κατασκευάσει τὴν ὁδὸν σου ἔμ-
 11 προσθὲν σου. Ἀμὴν λέγω ὑμῖν, οὐκ
 ἐγήγερται ἐν γεννητοῖς γυναικῶν μεί-
 ζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ
 μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐ-
 12 ρανῶν μείζων αὐτοῦ ἐστιν. Ἀπὸ δὲ
 τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ
 ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
 βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐ-
 13 τήν. Πάντες γὰρ οἱ προφῆται καὶ ὁ
 νόμος ἕως Ἰωάννου προεφήτευσαν.
 14 Καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν
 15 Ἡλίας ὁ μέλλων ἔρχεσθαι.^b Ὁ ἔχων
 16 ὦτα ἀκοῦειν, ἀκουέτω. Τίνι δὲ ὁ-
 μοιώσω τὴν γενεὰν ταύτην; ὁμοία
 ἐστὶ παιδίοις ἐν ἀγοραῖς καθημένοις
 καὶ προσφωνοῦσι τοῖς ἐταίροις αὐτῶν
 17 ἰκαὶ λέγουσιν· ἠυλόησαμεν ὑμῖν, καὶ
 οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ
 18 οὐκ ἐκόψασθε. Ἦλθε γὰρ Ἰωάννης
 μήτε ἐσθίων μήτε πίνων, καὶ λέγουσι·
 19 δαιμόνιον ἔχει. Ἦλθεν ὁ υἱὸς τοῦ
 ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
 20 λέγουσιν· ἰδοὺ, ἄνθρωπος φάγος καὶ
 οἶνοπότης, τελωνῶν φίλος καὶ ἁμαρ-
 τολῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
 τῶν τέκνων αὐτῆς.

LUKE VII.

εσμένον; ἰδοὺ, οἱ ἐν ἱματισμῷ ἐν-
 δόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς
 26 βασιλείοις εἰσίν. Ἀλλὰ τί ἐξεληλύ-
 θατε ἰδεῖν; προφήτην; ναί, λέγω
 ὑμῖν, καὶ περισσότερον προφῆτον·
 27 Οὗτός ἐστι, περὶ οὗ γέγραπται.^a ἰδοὺ,
 ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
 προσώπου σου, ὃς κατασκευάσει τὴν
 28 ὁδὸν σου ἔμπροσθέν σου. Λέγω γὰρ
 ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν
 προφήτης Ἰωάννου τοῦ βαπτιστοῦ
 οὐδεὶς ἐστιν· ὁ δὲ μικρότερος ἐν τῇ
 29 βασιλείᾳ τοῦ Θεοῦ μείζων αὐτοῦ ἐστι.
 30 (Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶ-
 ναι ἐδικαίωσαν τὸν Θεὸν βαπτισθέν-
 31 τες τὸ βάπτισμα Ἰωάννου· οἱ δὲ
 Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλήν
 τοῦ Θεοῦ ἠθέτησαν εἰς ἐαυτούς, μὴ
 32 βαπτισθέντες ὑπ' αὐτοῦ.) Τίνι οὖν
 ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς
 33 ταύτης; καὶ τίνι εἰσὶν ὅμοιοι; Ὅμοιοί
 εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημέ-
 ροις καὶ προσφωνοῦσιν ἀλλήλοις καὶ
 λέγουσιν· ἠυλόησαμεν ὑμῖν, καὶ οὐκ
 34 ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ
 οὐκ ἐκλαύσατε. Ἐλήλυθε γὰρ Ἰωάν-
 νης ὁ βαπτιστής μήτε ἄρτον ἐσθίων
 μήτε οἶνον πίνων, καὶ λέγετε· δαιμό-
 35 νιον ἔχει. Ἐλήλυθεν ὁ υἱὸς τοῦ
 ἀνθρώπου ἐσθίων καὶ πίνων, καὶ
 λέγετε· ἰδοὺ, ἄνθρωπος φάγος καὶ
 οἶνοπότης, φίλος τελωνῶν καὶ ἁμαρ-
 τολῶν. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
 τῶν τέκνων αὐτῆς πάντων.

§ 45. Reflections of Jesus on appealing to his mighty Works.—Capernaum?

MATTH. XI. 20—30.

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ,
 21 ὅτι οὐ μετενόησαν· Οὐαὶ σοι, Χοραζὴν, οὐαὶ σοι, Βηθσαϊδάν· ὅτι εἰ ἐν Τύρῳ καὶ
 Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ

^a 10 etc. Mal. 3, 1.

^b 14. Mal. 4, 5.

MATTH. XI.

22 μετενόησαν. Πλὴν λέγω ὑμῖν· Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ
 23 κρίσεως, ἢ ὑμῖν. Καὶ σύ, Καπερναούμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως
 24 σοί, ἔμειναν ἄν μέχρι τῆς σήμερον. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτό-
 25 τερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.
 25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν· ἔξομολογοῦμαι σοι, πάτερ,
 26 κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν,
 27 καὶ ἀπεκάλυψας αὐτὰ νηπίοις. Ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμ-
 28 προσθέν σοι. Πάντα μοι παρεδόθη ἐπὶ τοῦ πατρὸς μου· καὶ οὐδεὶς ἐπιγί-
 29 νώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς
 30 καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι. Δεῦτε πρὸς με πάντες οἱ κοπιῶντες
 31 καὶ πεφορτισμένοι· κἀγὼ ἀναπαύσω ὑμᾶς. Ἀραγε τὸν ζυγόν μου ἐφ' ὑμᾶς
 32 καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖός εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὐρήσετε ἀνά-
 33 πανσιν ταῖς ψυχαῖς ὑμῶν. Ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου
 34 ἕλαφρόν ἐστιν.

§ 46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—*Capernaum?*

LUKE VII. 36—50.

36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων, ἵνα γάγῃ μετ' αὐτοῦ· καὶ εἰσελθὼν εἰς
 37 τὴν οἰκίαν τοῦ Φαρισαίου ἀνεκλήθη. Καὶ ἰδού, γυνὴ ἐν τῇ πόλει, ἣτις ἦν ἁμαρ-
 38 τωλὸς, ἐπιηνοῦσα, ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβα-
 39 στρον μύρου· καὶ σῦσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίονσα, ἥρξαστο
 40 βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι· καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέ-
 41 μασσε, καὶ κατεσχίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειψε τῷ μύρῳ. Ἰδὼν δὲ ὁ Φαρι-
 42 σαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων· οὗτος εἰ ἦν προφῆτης, ἐγίνωσκεν
 43 ἄν, τίς καὶ ποταπὴ ἡ γυνή, ἣτις ἔπιεται αὐτοῦ, ὅτι ἁμαρτωλὸς ἐστὶ. Καὶ ἀπο-
 44 κριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ φησι· διδά-
 45 σκαλε, εἰπέ. Ἀνὸ χρεωφειλέται ἦσαν δαρειστῇ τιμ· ὁ εἰς ὥφειλε δηνάρια
 46 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφο-
 47 τέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπέ, πλεῖον αὐτὸν ἀγαπήσει; Ἀποκριθεὶς
 48 δὲ ὁ Σίμων εἶπεν· ὑπολαμβάνω, ὅτι ὃ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ·
 49 ὀρθῶς ἐκρινάς. Καὶ στραφείς πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη· βλέπεις ταύ-
 50 την τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου ὀνὼ
 51 ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας καὶ ταῖς θριξὶ [τῆς
 52 κεφαλῆς] αὐτῆς ἐξέμαξε. Φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ' ἧς εἰσῆλθον,
 53 οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας. Ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας·
 54 αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας. Οὐ χάρις, λέγω σοί, ἀγείωνται αἱ ἁμαρ-
 55 τία αὐτῆς αἱ πολλαί, ὅτι ἡγάπησε πολὺ· ὃ δὲ ὀλίγον ἀγίεται, ὀλίγον ἀγαπᾷ.
 56 Εἶπε δὲ αὐτῇ· ἀγείωνται σοι αἱ ἁμαρτίαι. Καὶ ἥρξαστο οἱ συναγαχόμενοι
 57 λέγειν ἐν ἑαυτοῖς· τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀγίησιν; Εἶπε δὲ πρὸς τὴν
 58 γυναῖκα· ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

MATTH. XII.

MARK III.

LUKE XI.

- ἰμῶν ἐν τίνι ἐκβάλλουσι; ταὶ σταθῆναι, ἀλλὰ τέ- 20 τοὶ ἔσονται. Εἰ δὲ ἐν
 διὰ τοῦτο αὐτοὶ ἰμῶν λος ἔχει. δακτύλῳ Θεοῦ ἐκβάλ-
 28 ἔσονται κριταί. Εἰ δὲ ἐν πνεύματι Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα
 ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.
 29 βασιλεία τοῦ Θεοῦ. "II 27 Οὐδεὶς δύναται τὰ σκευή 21 "Οταν ὁ ἰσχυρὸς καθω-
 πῶς δύναιται τις εἰσελ- τοῦ ἰσχυροῦ, εἰσελθὼν
 θεῖν εἰς τὴν οἰκίαν τοῦ εἰς τὴν οἰκίαν αὐτοῦ,
 ἰσχυροῦ καὶ τὰ σκευή διαρπάσαι, ἐὰν μὴ
 αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶ- 22 του· ἐπὰν δὲ ὁ ἰσχυρό-
 πρῶτον δέσῃ τὸν ἰσχυ- τον τὸν ἰσχυρὸν δέσῃ·
 ρόν, καὶ τότε τὴν οἰκίαν αὐ- καὶ τότε τὴν οἰκίαν αὐ-
 30 τοῦ διαρπάσει; "Ο μὴ τοῦ διαρπάσει.
 ὦν μετ' ἐμοῦ κατ' ἐμοῦ 23 αὐτοῦ διαδίδωσιν. "Ο μὴ
 ἔστι· καὶ ὁ μὴ συνάγων 23 ὦν μετ' ἐμοῦ κατ' ἐμοῦ
 31 μετ' ἐμοῦ σκορπίζει. Διὰ 28 Ἀμὴν λέγω ὑμῖν, ὅτι ὦν μετ' ἐμοῦ κατ' ἐμοῦ
 τοῦτο λέγω ὑμῖν· πᾶσα πάντα ἀφεθήσεται τὰ ἐστι, καὶ ὁ μὴ συνάγων
 ἁμαρτία καὶ βλασφημία ἀμαρτήματα τοῖς νιοῖς μετ' ἐμοῦ σκορπίζει.
 ἀφεθήσεται τοῖς ἀν- τῶν ἀνθρώπων, καὶ αἱ
 29 θρώποις· ἡ δὲ τοῦ πνεύ- βλασφημία, ὅσας ἂν βλασφημήσωσιν· ὃς δ' ἂν βλα-
 ματος βλασφημία οὐκ σφημίῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς
 ἀφεθήσεται τοῖς ἀν- 30 τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως. "Οτι
 32 θρώποις. Καὶ ὃς ἂν ἔλεγον· πνεῦμα ἀκάθαρτον ἔχει.
 εἶπη λόγον κατὰ τοῦ
 νιῶ ἀνθρώπων, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἶπη κατὰ τοῦ πνεύματος τοῦ ἁγίου,
 33 οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. "Η ποιή-
 σατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν· ἢ ποιήσατε τὸ δένδρον
 σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκε-
 34 ται. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ
 35 τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. "Ο ἀγαθὸς ἄνθρωπος ἐκ τοῦ
 ἀγαθοῦ θησαυροῦ [τῆς καρδίας] ἐκβάλλει τὰ ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος
 36 ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρὰ. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργόν,
 ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.
 37 Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

§ 49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—Galilee.

MATTH. XII. 38—45.

LUKE XI. 16, 24—36.

- 38 Τότε ἀπεκρίθησαν τινες τῶν 16 "Ετεροι δὲ πειράζοντες σημεῖον παρ'
 γραμματέων καὶ Φαρισαίων λέγοντες· αὐτοῦ ἐξήτουν ἐξ οὐρανοῦ.—
 διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
 39 ἰδεῖν. "Ο δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· 29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο
 γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον λέγειν· ἡ γενεὰ αὕτη πονηρὰ ἐστὶ ση-
 ἐπιζητεῖ· καὶ σημεῖον οὐ δοθήσεται μείον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται

MATTH. XII.

αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ
 40 προφήτου. Ὡς περ γὰρ ἦν Ἰωῆς ἐν
 τῇ κοιλίᾳ τοῦ· κήτους τρεῖς ἡμέρας
 καὶ τρεῖς νύκτας,^a οὕτως ἔσται ὁ υἱὸς
 41 τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς
 τρεῖς ἡμέρας καὶ τρεῖς νύκτας. Ἄν-
 δρες Νινευῖται ἀναστήσονται ἐν τῇ
 κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
 κατακρινούσιν αὐτήν, ὅτι μετενόησαν
 εἰς τὸ κήρυγμα Ἰωῆ.^b καὶ ἰδοὺ,
 42 πλεῖον Ἰωῆ ὧδε. Βασίλισσα νότου
 ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς
 γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν,
 ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς
 ἀκοῦσαι τὴν σοφίαν Σολομῶνος.^c καὶ
 ἰδοὺ, πλεῖον Σολομῶνος ὧδε.

ἀλλ' ἐπὶ τὴν λυχρίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός
 σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἔστιν· ἐπὰν δὲ
 35 πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. Σκόπει οὖν, μὴ τὸ φῶς
 36 τὸ ἐν σοὶ σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν,
 μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν
 43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
 δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαν-
 44 σιν, καὶ οὐχ εὐρίσκει. Τότε λέγει·
 ἐπιστρέψω εἰς τὸν οἶκόν μου, ὅθεν
 ἐξῆλθον. Καὶ ἔλθον εὐρίσκει σχολά-
 ζοντα, σεσαρωμένον καὶ κεκοσμημένον.
 45 Τότε πορεύεται καὶ παραλαμβάνει
 μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν
 πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ
 ταύτῃ τῇ πονηρᾷ.

28 ἡ βαστάσασά σε, καὶ μαστοί, οὓς ἐθήλασα. Αὐτὸς δὲ εἶπε· μενούργε μακάριοι
 οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

LUKE XI.

αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωῆ τοῦ
 30 προφήτου. Καθὼς γὰρ ἐγένετο Ἰωῆς
 σημεῖον τοῖς Νινευῖταις,^a οὕτως ἔσται
 καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ
 ταύτῃ.—

32 Ἄνδρες Νινευῖ· ἀναστήσονται ἐν
 τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
 καὶ κατακρινούσιν αὐτήν, ὅτι με-
 τενόησαν εἰς τὸ κήρυγμα Ἰωῆ.^b καὶ
 31 ἰδοὺ, πλεῖον Ἰωῆ ὧδε.—Βασίλισσα
 νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ
 τῶν ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
 κατακρινεῖ αὐτούς, ὅτι ἦλθεν ἐκ τῶν
 περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
 Σολομῶνος.^c καὶ ἰδοὺ, πλεῖον Σολο-
 33 μῶνος ὧδε.—Οὐδεὶς δὲ λύχνον ἄψας εἰς
 κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον,

ἀλλ' ἐπὶ τὴν λυχρίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

34 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ὅταν οὖν ὁ ὀφθαλμός
 σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά σου φωτεινόν ἔστιν· ἐπὰν δὲ
 35 πονηρὸς ᾖ, καὶ τὸ σῶμά σου σκοτεινόν. Σκόπει οὖν, μὴ τὸ φῶς
 36 τὸ ἐν σοὶ σκότος ἐστίν. Εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν,
 μὴ ἔχον τι μέρος σκοτεινόν, ἔσται φωτεινὸν ὅλον, ὡς ὅταν
 ὁ λύχνος τῇ ἀστραπῇ φωτίξῃ σε.—

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ
 ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι'
 ἀνδρῶν τόπων ζητοῦν ἀνάπανσιν,
 καὶ μὴ εὐρίσκον λέγει· ὑποστρέψω εἰς
 25 τὸν οἶκόν μου, ὅθεν ἐξῆλθον. Καὶ
 ἔλθον εὐρίσκει σεσαρωμένον καὶ κε-
 26 κοσμημένον. Τότε πορεύεται καὶ
 παραλαμβάνει ἑπτὰ ἕτερα πνεύματα
 πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα
 κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα
 τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν
 πρώτων.

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν
 ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ
 ὄχλου· εἶπεν αὐτῷ· μακαρία ἡ κοιλία

^a 40 etc. Jon. 2, 1. [1, 17.]

^b 41 etc. Jon. 3, 4, 5.

^c 42 etc. 1 K. 10, 1 sq.

§ 50. The true Disciples of Christ his nearest relatives.—Galilee.

MATTH. XII. 46—50.

MARK III. 31—35.

LUKE VIII. 19—21.

46 Ἐπὶ δὲ αὐτοῦ λαλοῦν-
τος τοῖς ὄχλοις, ἰδοὺ,
ἡ μήτηρ καὶ οἱ ἀδελφοί
αὐτοῦ εἰστήκισαν ἔξω,
ζητοῦντες αὐτῷ λαλῆ-
σαι. Εἶπε δὲ τις αὐτῷ·
ἰδοὺ, ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἔξω
ἐστήκασιν, ζητοῦντές σοι
λαλῆσαι. Ὁ δὲ ἀπο-
κριθεὶς εἶπε τῷ εἰπόντι
αὐτῷ· τίς ἐστὶν ἡ μήτηρ
μου, καὶ τίτες εἰσὶν οἱ
ἀδελφοί μου; Καὶ ἐκ-
τείνας τὴν χεῖρα αὐτοῦ
ἐπὶ τοὺς μαθητάς αὐ-
τοῦ εἶπεν· ἰδοὺ, ἡ μή-
τηρ μου καὶ οἱ ἀδελφοί
μου. Ὅστις γὰρ ἂν ποιή-
σῃ τὸ θέλημα τοῦ πα-
τρὸς μου τοῦ ἐν οὐρανοῖς,
αὐτός μου ἀδελφὸς καὶ
ἀδελφὴ καὶ μήτηρ ἐστίν.

31 Ἐρχονται οὖν ἡ μήτηρ
αὐτοῦ καὶ οἱ ἀδελφοί
αὐτοῦ, καὶ ἔξω ἐστώτες
ἀπέστειλαν πρὸς αὐτὸν
φωροῦντες αὐτόν. Καὶ
ἐκάθητο ὄχλος περὶ αὐ-
τόν· εἶπον δὲ αὐτῷ·
ἰδοὺ, ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἔξω ζη-
τοῦσί σε. Καὶ ἀπεκρι-
θὴ αὐτοῖς λέγων· τίς
ἐστὶν ἡ μήτηρ μου ἢ οἱ
ἀδελφοί μου;
Καὶ
περιβλεψάμενος κύκλῳ
τοὺς περὶ αὐτὸν καθη-
μένους λέγει· ἴδε, ἡ μή-
τηρ μου καὶ οἱ ἀδελφοί
μου. Ὅς γὰρ ἂν ποιήσῃ
τὸ θέλημα τοῦ Θεοῦ,
οὗτος ἀδελφός μου καὶ
ἀδελφὴ μου καὶ μήτηρ
ἐστί. †

19 Παρεγένοντο δὲ πρὸς
αὐτὸν ἡ μήτηρ καὶ οἱ
ἀδελφοί αὐτοῦ, καὶ οὐκ
ἠδύναντο συντυχεῖν αὐ-
τῷ διὰ τὸν ὄχλον.
Καὶ
ἀπηγγέλη αὐτῷ, λεγόν-
των· ἡ μήτηρ σου καὶ
οἱ ἀδελφοί σου ἐστήκασιν
ἔξω ἰδεῖν σε θέλοντες.
Ὁ δὲ ἀποκριθεὶς εἶπε
πρὸς αὐτούς·

μήτηρ μου
καὶ ἀδελφοί μου οὗτοί
εἰσιν οἱ τὸν λόγον τοῦ
Θεοῦ ἀκούοντες καὶ
ποιοῦντες αὐτόν.

§ 51. At a Pharisee's table, Jesus denounces woes against the Pharisees and others.—Galilee.

LUKE XI. 37—54.

37 Ἐν δὲ τῷ λαλῆσαι ἡρώτα αὐτὸν Φαρισαῖός τις, ὅπως ἀριστήσῃ παρ' αὐτῷ.
38 εἰσελθὼν δὲ ἀνέπεσεν. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν, ὅτι οὐ πρῶτον ἔβα-
39 πτίσθη παρὰ τοῦ ἀριστοῦ. Εἶπε δὲ ὁ κύριος πρὸς αὐτόν· νῦν ὑμεῖς οἱ Φαρισαῖοι
τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει
40 ἀρπαγῆς καὶ πονηρίας. Ἀφρογες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν
41 ἐποίησε; † πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῶν
42 ἐστίν. Ἀλλ' οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ
πήραν καὶ πῦν λάχανον, καὶ παρέρχεσθε τὴν κρῖσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ
43 ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφίεναι. Οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀγ-
44 ραῖς. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί· ὅτι ἐστὲ ὡς τ
μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες ἐπάνω οὐκ οἶδα

LUKE XI.

45 Ἀποκριθεὶς δέ τις τῶν ρομικῶν λέγει αὐτῷ· διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς
 46 ὑβρίζεις. Ὁ δὲ εἶπε· καὶ ὑμῖν τοῖς ρομικοῖς οὐαί, ὅτι φορτίζετε τοὺς ἀνθρώπους
 φορτία δυσβάστακτα, καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσπαύετε τοῖς
 47 φορτίοις. Οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, οἱ δὲ πατέρες
 48 ὑμῶν ἀπέκτειναν αὐτούς. Ἄρα μαρτυρεῖτε καὶ συνευδοκεῖτε τοῖς ἔργοις τῶν
 πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε αὐτῶν τὰ
 49 μνημεῖα. Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προ-
 50 φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζη-
 τηθῇ τὸ αἷμα πάντων τῶν προφητῶν, τὸ ἐκχυνόμενον ἀπὸ καταβολῆς κόσμου,
 51 ἀπὸ τῆς γενεᾶς ταύτης, ἵ ἀπὸ τοῦ αἵματος Ἀβελ ἕως τοῦ αἵματος Ζαχαρίου, τοῦ
 ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου.^a ναί, λέγω ὑμῖν, ἐκζητηθή-
 52 σεται ἀπὸ τῆς γενεᾶς ταύτης. Οὐαὶ ὑμῖν τοῖς ρομικοῖς, ὅτι ἤρατε τὴν κλεῖδα
 53 τῆς γνώσεως· αὐτοὶ οὐκ εἰσῆλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε. Λέγον-
 54 δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων, ἵ ἐνεδρεύνοντες αὐτόν,
 ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

§ 52. Jesus discourses to his Disciples and the multitude.—Galilee.

LUKE XII. 1—59.

1 Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε καταπατεῖν ἀλλήλους,
 ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ πρῶτον· προσέχετε ἑαυτοῖς ἀπὸ τῆς
 2 ζύμης τῶν Φαρισαίων, ἣτις ἐστὶν ὑπόκρισις. Οὐδὲν δὲ συγκεκαλυμμένον ἐστίν,
 3 ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ἀνθ' ὧν ὅσα ἐν τῇ
 σκοτίᾳ εἶπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς
 4 ταμίοις, κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν τοῖς φίλοις μου· μὴ
 φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσό-
 5 τερόν τι ποιῆσαι. Ὑποδείξω δὲ ὑμῖν, τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ
 ἀποκτείνειν ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
 6 φοβήθητε. Οὐχὶ πέντε στρονθία πωλεῖται ἀσσαρίων δύο; καὶ ἐν ἐξ αὐτῶν οὐκ
 7 ἔστιν ἐπιλεησμένον ἐνώπιον τοῦ Θεοῦ· ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν
 8 πᾶσαι ἡρίθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρονθίων διαφέρετε. Λέγω
 δὲ ὑμῖν· πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς
 9 τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ· ὁ δὲ
 ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων
 10 τοῦ Θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται
 11 αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημήσαντι οὐκ ἀφεθήσεται. Ὅταν δὲ
 28 12 μερμυᾶτε, πῶς ἢ τί ἀπολογήσῃσθε ἢ τί εἴπητε· τὸ γὰρ ἅγιον πνεῦμα διδάξει
 ὑμᾶς ἐν αὐτῇ τῇ ᾧρᾳ, ἃ δεῖ εἰπεῖν.
 3 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου· διδάσκαλε, εἰπέ τῷ ἀδελφῷ μου μερίσασθαι

LUKE XII.

14 μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπε, τίς με κατέστησε
 15 δικαστὴν ἢ μεριστὴν ἐφ' ἑμαῖς; Εἶπε δὲ πρὸς αὐτοὺς· ὁρᾶτε καὶ φυλάσσεσθε
 ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν
 16 ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς λέγων· ἄνθρωπον τινὸς
 17 πλουσίον ἐνφύσησεν ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ λέγων· τί ποιήσω; ὅτι
 18 οὐκ ἔχω πού σιναῶν τοὺς καρπούς μου. Καὶ εἶπε· τοῦτο ποιήσω· καθελῶ μου
 τὰς ἀποθήκας καὶ μέζοντας οἰκοδομήσω, καὶ σιναῶν ἐκεῖ πάντα τὰ γενήματά
 19 μου καὶ τὰ ἀγαθὰ μου, καὶ ἔρῳ τῇ ψυχῇ μου· ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα
 20 εἰς ἔτη πολλά· ἀπαπαύον, γάργε, πῖε, εὐφραίνον. Εἶπε δὲ αὐτῷ ὁ θεός· ἄφρον,
 ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τί ἐσ-
 21 ται; Οὕτως ὁ θησαυρίζων ἑαυτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

22 Εἶπε δὲ πρὸς τοὺς μαθητάς αὐτοῦ· διὰ τοῦτο ὑμῶν λέγω, μὴ μεριμνᾶτε τῇ
 23 ψυχῇ ὑμῶν, τί φάγητε, μηδὲ τῷ σώματι, τί ἐνδύσησθε. Ἡ ψυχὴ πλεῖον ἐστι
 24 τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος. Κατανοήσατε τοὺς κόρακας, ὅτι οὐ
 σπεύρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστι τιμὴ οὐδὲ ἀποθήκη, καὶ ὁ θεὸς
 25 τρέφει αὐτούς. πόσῳ μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν. Τίς δὲ ἐξ ὑμῶν
 26 μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; Εἰ οὖν οὕτε
 27 ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε; Κατανοήσατε τὰ κρίνα,
 πῶς αὔξάνει· οὐ κοπιᾷ οὐδὲ νήθει. λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
 28 αὐτοῦ περιεβύλετο ὡς ἐν τούτων. Εἰ δὲ τὸν χόρτον ἐν τῷ ἄρῳ σήμερον ὄντα
 καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμείνουνσι, πόσῳ μᾶλλον
 29 ὑμεῖς, ὀλιγόπιστοι. Καὶ ὑμεῖς μὴ ζητεῖτε, τί φάγητε ἢ τί πίητε, καὶ μὴ μετεωρίζε-
 30 σθε. Ταῦτα γὰρ πάντα τὰ ἐσθὴν τοῦ κόσμου ἐπιζητεῖ· ὑμῶν δὲ ὁ πατὴρ οἶδεν,
 31 ὅτι χρήζετε τούτων. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ θεοῦ, καὶ ταῦτα πάντα
 32 προστεθήσεται ὑμῖν. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ
 33 ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν καὶ δότε
 ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνεκλει-
 34 πτον ἐν τοῖς οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει οὐδὲ σὴς διασθίρει. Ὅπου γὰρ
 35 ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἐστὶν. Ἔστωσαν ὑμῶν αἱ
 36 ὁσάντες περιεζωσμέναι καὶ οἱ λύχροι καιόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις
 προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα ἐλθόντος
 37 καὶ κρούσαντος εὐθέως ἀνοιξώσιν αὐτῷ. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οἷς
 38 ἐλθὼν ὁ κύριος εὐρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ
 39 ἀγκλιναῖ αὐτοὺς καὶ παραλθὼν διακοπήσει αὐτοῖς. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέ-
 40 ρῃ φυλακῇ καὶ ἐν τῇ τρίτῃ φυλακῇ ἐλθῇ καὶ εὐρὴ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι
 41 ἐκεῖνοι. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾗδει ὁ οἰκοδεσπότης, ποίᾳ ὥρᾃ ὁ κλέπτῃς
 42 ἔρχεται, ἐρηφύρησεν ἄν καὶ οὐκ ἂν ἀγῆκε διοργῆναι τὸν οἶκον αὐτοῦ. Καὶ
 43 ὑμεῖς οὔτ' ἵστασθε ἑτοιμοί, ὅτι ᾗ ὥρᾃ οὐ δοκεῖτε ὁ κύριος τοῦ ἀνθρώπου ἔρχεται.
 44 Εἶπε δὲ αὐτῷ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις, ἢ καὶ
 πρὸς πάντας; Εἶπε δὲ ὁ κύριος· τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος καὶ φρόνι-
 45 μος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι ἐν καιρῷ τὸ
 46 σιτομέτριον; Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει
 47 ποιῶντα οὕτως. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατα-

LUKE XII.

45 στήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἔρχεσθαι· καὶ ἄρξῃται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
 46 πίνειν καὶ μεθύσκεσθαι· ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὧρᾳ, ἣ οὐ γνώσκει, καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπί-
 47 στων θήσει. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνούς τὸ θέλημα τοῦ κυρίου ἑαυτοῦ, καὶ μὴ
 48 ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημά αὐτοῦ, δαρήσεται πολλὰς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολὺ, πολὺν ζητηθήσεται παρ' αὐτοῦ· καὶ ᾧ παρέθεντο πολὺ, περισσότερον αἰτήσουσιν
 49 50 αὐτόν. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω, εἰ ἥδη ἀνήφθη; Βάπτισμα
 51 δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι, ἕως οὗ τελεσθῇ; Δοκεῖτε, ὅτι εἰρήνην
 52 παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πάντες ἐν οἴκῳ ἐνὶ διαμερισμένοι, τρεῖς ἐπὶ δυοὶ καὶ δύο ἐπὶ τρισί.
 53 Διαμερισθήσεται πατὴρ ἐφ' υἱὸν καὶ υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατρὶ καὶ θυγατὴρ ἐπὶ μητρὶ, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.
 54 Ἐλεγε δὲ καὶ τοῖς ὄχλοις· ὅταν ἴδῃτε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε· ὁμβρος ἔρχεται· καὶ γίνεται οὕτω. Καὶ ὅταν νότον πνέοντα,
 56 λέγετε· ὅτι καύσων ἔσται· καὶ γίνεται. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ
 57 τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε; Τί δὲ
 58 καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; Ὡς γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ· μήποτε κατασύρῃ
 59 σε πρὸς τὸν κριτὴν, καὶ ὁ κριτὴς σε παραδῶ τῷ πράκτορι, καὶ ὁ πράκτωρ σε βάλῃ εἰς φυλακὴν. Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.

§ 53. The slaughter of certain Galileans. Parable of the barren Fig-tree.—Galilee.

LUKE XIII. 1—9.

1 Παροῦσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων,
 2 ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσίων αὐτῶν. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· δοκεῖτε, ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς
 3 Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν; Οὐχί, λέγω ὑμῖν· ἀλλ' ἔὰν μὴ
 4 μετανοήτε, πάντες ὡσαύτως ἀπολειψθε. Ἡ ἐκεῖνοι οἱ δέκα καὶ ὀκτώ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτοῖς, δοκεῖτε, ὅτι οὗτοι ὀφει-
 5 6 λέναι ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἱερουσαλὴμ; Οὐχί, λέγω ὑμῖν· ἀλλ' ἔὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολειψθε. Ἐλεγε δὲ
 7 ταύτην τὴν παραβολὴν· συνῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ περτενυμένην· καὶ ἦλθε ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐκ εἶρεν. Εἶπε δὲ πρὸς τὸν ἀμπελονεργόν·
 8 ἰδοὺ, τρία ἔτη ἐρομαι ζητῶν καρπὸν ἐν τῇ συνῇ ταύτῃ καὶ οὐκ εὗρισκω· ἐκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ; Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· κύριε, ἄφες
 9 αὐτήν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπριαν· καὶ ἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

§ 54. Parable of the Sower.—*Lake of Galilee: Near Capernaum?*

ΜΑΤΘ. XIII. 1—23.

MARK IV. 1—25.

1 Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ
Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ
2 τὴν θάλασσαν· καὶ συνήχθησαν πρὸς
αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς
τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ
πᾶς ὁ ὄχλος ἐπὶ τὸν

3 αἰγιαλὸν εἰστήκει. Καὶ ἔλалησεν αὐτοῖς πολλὰ
ἐν παραβολαῖς, λέγων·

ἰδοὺ, ἐξῆλθεν ὁ σπείρων
4 τοῦ σπείρειν. Καὶ ἐν
τῷ σπείρειν αὐτὸν ἂ μὲν
ἔπεσε παρὰ τὴν ὁδόν·
καὶ ἦλθε τὰ πετεινὰ καὶ
κατέφαγεν αὐτά.

5 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶ-
δη, ὅπου οὐκ εἶχε γῆν
πολλήν· καὶ εὐθέως ἐξ-
ανέτειλε διὰ τὸ μὴ ἔχειν

6 βάρους γῆς· ἡλίου δὲ
ἀνατείλαντος ἐκαυμα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη.

7 Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς
ἀκάνθας· καὶ ἀνέβησαν
αἱ ἀκανθὰ καὶ ἀπέπνι-
ξαν αὐτά.

8 Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν
καλήν· καὶ ἐδίδου καρ-
πόν, ὃ μὲν ἑκατόν, ὃ δὲ
ἐξήκοντα, ὃ δὲ τριά-
κοντα.

9 Ὁ ἔχων ὦτα ἀκούειν, ἀ-
κουέτω.

10 Καὶ προσελθόντες οἱ

2 Καὶ ἐδίδασκεν αὐτοὺς
ἐν παραβολαῖς πολλὰ,
καὶ ἔλεγεν αὐτοῖς ἐν τῇ

3 διδαχῇ αὐτοῦ· ἰδοὺ, ἐξῆλθεν ὁ σπείρων
4 τοῦ σπείρειν. Καὶ ἐγένε-
το ἐν τῷ σπείρειν ὃ μὲν
ἔπεσε παρὰ τὴν ὁδόν,
καὶ ἦλθε τὰ πετεινὰ
[τοῦ οὐρανοῦ] καὶ κατέ-
5 φαγεν αὐτό.

Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες,
ὅπου οὐκ εἶχε γῆν πολ-
λήν· καὶ εὐθέως ἐξανέ-
τειλε διὰ τὸ μὴ ἔχειν
6 βάρους γῆς· ἡλίου δὲ
ἀνατείλαντος ἐκαυμα-
τίσθη, καὶ διὰ τὸ μὴ
ἔχειν ῥίζαν ἐξηράνθη.

7 Καὶ ἄλλο ἔπεσεν εἰς τὰς
ἀκάνθας, καὶ ἀνέβησαν
αἱ ἀκανθὰ καὶ συνέ-
πνιξαν αὐτό, καὶ καρπὸν
8 οὐκ ἔδωκε. Καὶ ἄλλο
ἔπεσεν εἰς τὴν γῆν τὴν
καλήν, καὶ ἐδίδου καρ-
πὸν ἀναβαίνοντα καὶ
αὐξάνοντα, καὶ ἔφερεν
ἐν τριάκοντα καὶ ἐν ἐξή-
κοντα καὶ ἐν ἑκατόν.

9 Καὶ ἔλεγεν [αὐτοῖς]·
ὁ ἔχων ὦτα ἀκούειν, ἀ-
κουέτω.

10 Ὅτε δὲ ἐγένετο κατα-

1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ
τὴν θάλασσαν· καὶ συνήχθη πρὸς
αὐτὸν ὄχλος πολὺς, ὥστε αὐτὸν ἐμ-
βάντα εἰς τὸ πλοῖον καθῆσθαι ἐν
τῇ θαλάσσῃ· καὶ πᾶς ὁ ὄχλος
πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦν.

LUKE VIII. 4—18.

4 Συνιόντος δὲ ὄχλου
πολλοῦ καὶ τῶν κατὰ
πόλιν ἐπιπορευομένων
πρὸς αὐτόν, εἶπε διὰ

5 παραβολῆς· ἐξῆλθεν ὁ
σπείρων τοῦ σπείρειν τὸν
σπόρον αὐτοῦ. καὶ ἐν
τῷ σπείρειν αὐτὸν ὃ μὲν
ἔπεσε παρὰ τὴν ὁδόν,
καὶ κατεπατήθη, καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ

6 κατέφαγεν αὐτό. Καὶ
ἕτερον ἔπεσεν ἐπὶ τὴν
πέτραν, καὶ φυνὲν ἐξη-
ράνθη διὰ τὸ μὴ ἔχειν
ἱμάδα.

7 Καὶ ἕτερον ἔπεσεν ἐν
μέσῳ τῶν ἀκανθῶν, καὶ
συμφεῖσαι αἱ ἀκανθὰ
ἀπέπνιξαν αὐτό.

8 Καὶ ἕτερον
ἔπεσεν εἰς τὴν γῆν τὴν
ἀγαθήν, καὶ φυνὲν ἐποί-
ησε καρπὸν ἑκατοντα-
πλασίονα.

Ταῦτα λέγων ἐφώτει·
ὁ ἔχων ὦτα ἀκούειν, ἀ-
κουέτω.

9 Ἐπληρώτων δὲ αὐτὸν

MATTH. XIII.

MARK IV.

LUKE VIII.

μαθηταὶ εἶπον αὐτῷ·
 διὰ τί ἐν παραβολαῖς λα-
 11 λεῖς αὐτοῖς; Ὁ δὲ ἀπο-
 κριθεὶς εἶπεν αὐτοῖς· ὅτι ὑμῖν δέδοται γινῶναι
 τὰ μυστήρια τῆς βασι-
 12 λείας τῶν οὐρανῶν, ἐκεί-
 ροις δὲ οὐ δέδοται. Ὅς-
 τις γὰρ ἔχει, δοθήσεται
 αὐτῷ, καὶ περισσευθή-
 13 σεται ἀπ' αὐτοῦ. Διὰ τοῦτο ἐν παραβο-
 λαῖς αὐτοῖς λαλῶ, ὅτι
 βλέποντες οὐ βλέπονσι καὶ ἀκούοντες οὐκ ἀκού-
 ουσιν, οὐδὲ συνιῶσι.
 14 Καὶ ἀναπληροῦνται αὐ-
 τοῖς ἢ προφητεία Ἡσαΐ-
 ον, ἣ λέγουσα·^α ἀκοῇ
 ἀκούσετε, καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.
 15 Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὡσὶ βαρέως ἤκου-
 σαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλ-
 μοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι,
 16 καὶ ἰάσωμαι αὐτούς. Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπονσι,
 17 καὶ τὰ ὥτα ὑμῶν, ὅτι ἀκούει. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προ-
 φῆται καὶ δίκαιοι ἐπε-
 θύμησαν ἰδεῖν ἃ βλέ-
 18 πτετε, καὶ οὐκ εἶδον· καὶ
 ἀκοῦσαι ἃ ἀκούετε, καὶ
 οὐκ ἤκουσαν. Ὑμεῖς οὖν
 19 ἀκούσατε τὴν παραβο-
 λὴν τοῦ σπειρόντος.
 Παντός ἀκούοντος τὸν
 λόγον τῆς βασιλείας, καὶ
 μὴ συνέντος, ἔρχεται ὁ
 20 πονηρὸς καὶ ἀρπάζει τὸ
 ἐσπαρμένον ἐν τῇ καρ-
 δίᾳ αὐτοῦ· οὗτός ἐστιν
 ὁ παρὰ τὴν ὁδὸν σπα-
 ρείς. Ὁ δὲ ἐπὶ τὰ πε-
 τρώδη σπαρεῖς, οὗτός

μόνας, ἠρώτησαν αὐτὸν
 οἱ περὶ αὐτὸν σὺν τοῖς
 δώδεκα τὴν παραβολὴν.
 11 Καὶ ἔλεγεν αὐτοῖς· ὑμῖν
 δέδοται γινῶναι τὸ μυσ-
 τήριον τῆς βασιλείας
 τοῦ θεοῦ· ἐκείνοις δὲ
 τοῖς ἔξω ἐν παραβο-
 λαῖς τὰ πάντα γίνεται·
 12 ἵνα βλέποντες βλέπωσι
 καὶ μὴ ἴδωσι, καὶ ἀκού-
 οντες ἀκούωσι καὶ μὴ
 συνιῶσι·^α μήποτε ἐπι-
 στρέψωσι, καὶ ἀφεθῇ αὐτοῖς τὰ ἁμαρτήματα.
 13 Καὶ λέγει αὐτοῖς· οὐκ οἴδατε τὴν
 παραβολὴν ταύτην; καὶ
 πῶς πάσας τὰς παρα-
 14 βολὰς γινώσcesθε; Ὁ
 σπείρων τὸν λόγον σπεί-
 15 ρει. Οὗτοι δὲ εἰσιν οἱ
 παρὰ τὴν ὁδόν, ὅπου
 σπείρεται ὁ λόγος, καὶ
 ὅταν ἀκούσωσιν, εὐθέως
 ἔρχεται ὁ σατανᾶς καὶ
 16 αἶρει τὸν λόγον τὸν ἐ-
 σπαρμένον ἐν ταῖς καρ-
 δίαις αὐτῶν. Καὶ οὗ-
 τοί εἰσιν ὁμοίως οἱ ἐπὶ
 τὰ πετρώδη σπειρόμενοι,

οἱ μαθηταὶ αὐτοῦ λέ-
 γοντες, τίς εἴη ἡ παρα-
 10 βολὴ αὕτη· Ὁ δὲ εἶπεν·
 ὑμῖν δέδοται γινῶναι τὰ
 μυστήρια τῆς βασιλείας
 τοῦ θεοῦ, τοῖς δὲ λοι-
 ποῖς ἐν παραβολαῖς,
 12 ἵνα βλέποντες μὴ βλέ-
 πωσι καὶ ἀκούοντες μὴ
 συνιῶσιν.^α
 13 Ἔστι δὲ αὕτη ἡ παρα-
 βολή· ὁ σπόρος ἐστὶν ὁ
 λόγος τοῦ θεοῦ. Οἱ δὲ
 παρὰ τὴν ὁδὸν εἰσιν οἱ
 ἀκούοντες· εἴτα ἔρχεται
 ὁ διάβολος καὶ αἶρει τὸν
 λόγον ἀπὸ τῆς καρδίας
 14 αὐτῶν, ἵνα μὴ πιστεῦ-
 σαντες σωθῶσιν.
 15 Οἱ δὲ ἐπὶ τῆς πέτρας,
 οἳ, ὅταν ἀκούσωσι, μετα-
 16 χαρᾶς δέχονται τὸν λό-

^α 14 etc. Is. 6, 9. 10.

ΜΑΤΘ. XIII.

MARK IV.

LUKE VIII.

ἐστὶν ὁ τὸν λόγον ἀκού-
ων καὶ εὐθὺς μετὰ χα-
ρᾶς λαμβάνων αὐτόν.
21 οὐκ ἔχει δὲ ῥίζαν ἐν
ἐαυτῷ, ἀλλὰ πρόσκαι-
ρός ἐστι· γενομένης δὲ
θλίψεως ἢ διωγμοῦ διὰ
τὸν λόγον, εὐθὺς σκαρ-
22 δαλίζεται. Ὁ δὲ εἰς τὰς
ἀκάνθας σπαρεῖς, οὗτός
ἐστὶν ὁ τὸν λόγον ἀκού-
ων, καὶ ἡ μέριμνα τοῦ
αἰῶνος τούτου καὶ ἡ 19
ἀπάτη τοῦ πλούτου
συμπνίγει τὸν λόγον·
καὶ ἄκαρπος γίνεται.

οἱ, ὅταν ἀκούσωσι τὸν
λόγον, εὐθέως μετὰ χα-
ρᾶς λαμβάνουσιν αὐτόν.
Καὶ οὐκ ἔχονσι ῥίζαν ἐν
ἐαυτοῖς, ἀλλὰ πρόσκαι-
ροί εἰσιν· εἴτα, γενομέ-
νης θλίψεως ἢ διωγμοῦ
διὰ τὸν λόγον, εὐθέως
23 σκαρδαλίζονται. Καὶ 14
ἄλλοι εἰσὶν οἱ εἰς τὰς
ἀκάνθας σπειρόμενοι·
οὗτοί εἰσιν οἱ τὸν λόγον
ἀκούοντες, 1 καὶ αἱ μέ-
ριμναι τοῦ αἰῶνος [τού-
του] καὶ ἡ ἀπάτη τοῦ
πλούτου καὶ αἱ περὶ

γον· καὶ οὗτοι ῥίζαν
οὐκ ἔχουσιν, οἱ πρὸς
καιρὸν πιστεύουσι καὶ
ἐν καιρῷ πειρασμοῦ ἀφί-
στανται.

Τὸ δὲ εἰς τὰς ἀκάνθας
πесόν, οὗτοί εἰσιν οἱ ἀ-
κούσαντες, καὶ ὑπὸ με-
ριμνῶν καὶ πλούτου καὶ
ἡδοῶν τοῦ βίου πορευ-
όμενοι συμπνίγονται καὶ
οὐ τελεσφοροῦσι.

τὰ λοιπὰ ἐπιθυμία εἰσπορευόμεναι
συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος

23 Ὁ δὲ ἐπὶ τὴν γῆν τὴν 20
καλὴν σπαρεῖς, οὗτός
ἐστὶν ὁ τὸν λόγον ἀκού-
ων, καὶ συνιών· ὃς δὴ
καρποφορεῖ, καὶ ποιεῖ ὁ
μὲν ἑκατόν, ὁ δὲ ἐξή-
κοντα, ὁ δὲ τριάκοντα.

γίνεται. Καὶ οὗτοί εἰ- 15
σιν οἱ ἐπὶ τὴν γῆν τὴν
καλὴν σπαρέντες, οἵτινες
ἀκούουσι τὸν λόγον καὶ
παράδεχονται, καὶ καρ-
ποφοροῦσιν ἐν τριάκον-
τα καὶ ἐν ἐξήκοντα καὶ
ἐν ἑκατόν.

Τὸ δὲ ἐν τῇ καλῇ γῇ,
οὗτοί εἰσιν, οἵτινες ἐν
καρδίᾳ καλῇ καὶ ἀγαθῇ
ἀκούσαντες τὸν λόγον
κατέχουσι καὶ καρπο-
φοροῦσιν ἐν ὑπομοιῇ.

MARK IV.

LUKE VIII.

21 Καὶ ἔλεγεν αὐτοῖς· μήτι ὁ λύχνος 16
ἐρχεται, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ
ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν
22 λυχνίαν ἐπιτεθῇ; Οὐ γάρ ἐστὶ τι
κρυπτόν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ
ἐγέμετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φα-
23 νερὸν ἔλθῃ. Εἴ τις ἔχει ὅτα ἀκούειν,
24 ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς· βλέ-
πετε, τί ἀκούετε. ἐν ᾧ μέτρω μετρεῖτε,
μέτρηθήσεται ὑμῖν, καὶ προστεθήσε-
25 ται ὑμῖν τοῖς ἀκούουσιν. Ὅς γὰρ ἂν
ἔχη, δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ ὃ ἔχει ἀρθθήσεται ἀπ' αὐτοῦ.

Οὐδεὶς δὲ λύχνον ἄψας καλύπτει
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθη-
σιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθουσιν, ἵνα
οἱ εἰσπορευόμενοι βλέπωσι τὸ φῶς.
17 Οὐ γάρ ἐστὶ κρυπτόν, ὃ οὐ φανερόν
γενήσεται, οὐδὲ ἀπόκρυφον, ὃ οὐ γνω-
18 σθήσεται καὶ εἰς φανερόν ἔλθῃ. Βλέ-
πετε οὖν, πῶς ἀκούετε· ὃς γὰρ ἂν
ἔχη, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχη,
καὶ ὃ δοκεῖ ἔχειν ἀρθθήσεται ἀπ' αὐτοῦ.

§ 55. Parable of the Tares. Other Parables.—Near Capernaum?

MATTH. XIII. 24—53.

24 Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοιώθη ἡ βασιλεία τῶν οὐρα-
 25 νῶν ἀνθρώπων σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. Ἐν δὲ τῇ καθεύδειν
 τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ
 26 σίτου καὶ ἀπῆλθεν. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησε, τότε
 27 ἐφάνη καὶ τὰ ζιζάνια. Προσελθόντες δὲ οἱ δούλοι τοῦ οἰκοδεσπότου εἶπον
 αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζά-
 28 νια; Ὁ δὲ ἔφη αὐτοῖς· ἐχθρὸς ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δούλοι εἶπον
 29 αὐτῷ· θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; Ὁ δὲ ἔφη· οὐ· μήποτε συλλέ-
 30 γοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. Ἀφετε συνανξάνεσθαι
 ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς·
 συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας, πρὸς τὸ κατακαῦσαι
 αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

MARK IV. 26—34.

26 Καὶ ἔλεγεν· οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἂν ἀνθρώπος βάλῃ τὸν σπό-
 27 ρον ἐπὶ τῆς γῆς,¹ καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
 28 βλαστάνῃ καὶ μηκύνῃται, ὡς οὐκ οἶδεν αὐτός. Ἀυτομάτῃ γὰρ ἡ γῆ καρποφορεῖ,
 29 πρῶτον χόρτον, εἷτα στάχυν, εἷτα πλήρη σῖτον ἐν τῷ στάχνι. Ὅταν δὲ παραδῶ
 ὁ καρπός, εὐθέως ἀποστέλλει τὸν
 δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

MATTH. XIII.

31 Ἀλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· ὁμοία ἐστὶν ἡ βασιλεία τῶν
 οὐρανῶν κόκκῳ σιnáπεως, ὃν λαβὼν
 32 αὐτοῦ· ὁ μικρότερον μὲν ἐστὶ πάντων
 τῶν σπερμάτων· ὅταν δὲ ἀνξήθῃ,
 33 κλάδοις αὐτοῦ. Ἀλλην παραβολὴν
 ἐλάλησεν αὐτοῖς· ὁμοία ἐστὶν ἡ
 βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λα-
 βούσα γυνὴ ἐκέκρυπεν εἰς ἀλεύρου
 σάτα τρία, ἕως οὗ ἐξυμώθη ὅλον.

34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
 35 παραβολῆς οὐκ ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου
 λέγοντος·^a ἀνοίξω ἐν παραβολαῖς τὸ
 στόμα μου· ἐρεῦξομαι κεκρυμμένα
 ἀπὸ καταβολῆς κόσμου.

33 Καὶ τοιαύταις παραβολαῖς πολλαῖς
 ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύ-
 34 ναντο ἀκούειν. Χωρὶς δὲ παραβολῆς
 οὐκ ἐλάλει αὐτοῖς· κατ' ἰδίαν δὲ τοῖς
 μαθηταῖς αὐτοῦ ἐπέλυε πάντα.

^a 35. Ps. 78, 2.

MATTH. XIII.

- 36 Τότε ἄφεις τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς. καὶ προσῆλθον
 αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες· φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων
 37 τοῦ ἀγροῦ. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὁ σπείρων τὸ καλὸν σπέρμα ἐστίν
 38 ὁ υἱὸς τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστίν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί
 39 εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ· ὁ δὲ
 ἐχθρός, ὁ σπείρας αὐτά, ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνος
 40 ἐστίν· οἱ δὲ θερισταὶ ἄγγελοι εἰσιν. Ὡς περ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ
 41 κατακαίεται· οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου. Ἀποστελεῖ ὁ
 υἱὸς τοῦ ἀνθρώπου τοὺς ἄγγελους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας
 42 αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, καὶ βαλοῦσιν αὐ-
 τοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βορυμὸς τῶν ὁδόν-
 43 των. Τότε οἱ δίκαιοι ἐκλάμπουσιν, ὥς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν.
 44 ὁ ἔχων ὄρα ἀκούειν, ἀκουέτω. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
 θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εἰρὼν ἀνθρώπος ἔκρυψε, καὶ ἀπὸ τῆς
 χαρᾶς αὐτοῦ ὑπάγει καὶ πάντα ὅσα ἔχει πωλεῖ καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
 45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ, ζητοῦντι καλοὺς
 46 μαργαρίτας· ὃς εἰρὼν ἔνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα
 47 εἶχε, καὶ ἠγόρασεν αὐτόν. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγῆρῃ
 48 βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαρούσῃ· ἣν, ὅτε ἐπλη-
 ρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγάλον καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς
 49 ἀγῆα, τὰ δὲ σαπρὰ ἔξω ἔβαλον. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
 ἐξελεύσονται οἱ ἄγγελοι, καὶ ἀγοριοῦσι τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων,
 50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ
 βορυμὸς τῶν ὁδόντων.
 51 Λέγει αὐτοῖς ὁ Ἰησοῦς· συνήκατε ταῦτα πάντα· λέγονσιν αὐτῷ· ναί, κύριε.
 52 Ὁ δὲ εἶπεν αὐτοῖς· διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν
 τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυ-
 ροῦ αὐτοῦ καινὰ καὶ παλαιά.
 53 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.

§ 56. Jesus directs to cross the Lake. Incidents. The Tempest stilled.—*Lake of Galilee.*

MATTH. VIII. 18—27.

MARK IV. 35—41.

LUKE VIII. 22—25. IX. 57—62.

- 18 Ἰδὼν δὲ ὁ Ἰησοῦς 35 Καὶ λέγει αὐτοῖς ἐν 22 Καὶ ἐγένετο ἐν μιᾷ
 πολλοὺς ὄχλους περὶ ἐκείνῃ τῇ ἡμέρᾳ ὁπίας τῶν ἡμερῶν, καὶ αὐτὸς
 αὐτὸν ἐκέλευσεν ἀπ- γενομένης· διελθωμεν ἐνέβη εἰς πλοῖον καὶ οἱ
 ελθεῖν εἰς τὸ πέραν. εἰς τὸ πέραν. μαθηταὶ αὐτοῦ. καὶ
 εἶπε πρὸς αὐτούς· διελθωμεν εἰς τὸ
 πέραν τῆς λίμνης.—

MATTH. VIII.

LUKE IX.

- 19 Καὶ προσελθὼν αὐτῷ γραμματεὺς εἶπεν 57 Ἐγένετο δὲ πορευομένων αὐτῶν
 αὐτῷ· διδάσκαλε, ἀκολουθήσω σοι, ἐν τῇ ὁδῷ, εἰπέ τις πρὸς αὐτόν·
 20 ὅπου ἂν ἀπέρχῃ. Καὶ λέγει αὐτῷ ἀκολουθήσω σοι, ὅπου ἂν ἀπέρχῃ,

MATTH. VIII.

ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ.
 21 Ἔτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

61 λείαν τοῦ Θεοῦ. Εἶπε δὲ καὶ ἕτερος· ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.
 62 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς· οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθιγὲς ἐστὶν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

MATTH. VIII.

23 Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθηνδε. Καὶ προσελθόντες, οἱ μαθηταὶ [αὐτοῦ] ἤγειραν αὐτὸν λέγοντες· κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. Καὶ λέγει αὐτοῖς· τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερωθεὶς ἐπειμήσε τοῖς ἀνέμοις καὶ τῇ θαλάσῃ· καὶ ἐγένετο γαλήνη μεγάλη.

MARK IV.

22 Καὶ ἀφέντες τὸν ὄχλον παραλαμβάνουσιν αὐτόν, ὥς ἦν ἐν τῷ πλοίῳ· καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. Καὶ γίνεται καὶ λαῖλαψ ἀνέμου μεγάλῃ· τὰ δὲ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε αὐτὸ ἤδη γεμίζειν. Καὶ ἦν αὐτὸς ἐπὶ τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον καθεύδων· καὶ διεγείρουσιν αὐτόν, καὶ λέγουσιν αὐτῷ· διδάσκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; Καὶ διεγερθεὶς ἐπειμήσε τῷ ἀνέμῳ, καὶ εἶπε· τῇ θαλάσῃ· σιώπα, πεφίμωσο. καὶ ἐκόπασεν

ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη.

40 Καὶ εἶπεν αὐτοῖς· τί δειλοί ἐστε

41 οὕτω; πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγα, καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός

27 Οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες· ποτα-

LUKE IX.

58 κύριε. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· αἱ ἀλώπεκες φωλεοὺς ἔχουσι καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ. Εἶπε δὲ πρὸς ἕτερον· ἀκολούθει μοι. ὁ δὲ εἶπε· κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· ἄφες τοὺς νεκρούς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασι-

LUKE VIII.

—καὶ ἀνίχθησαν. 23 Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνουν.

24 Προσελθόντες δὲ διήγειραν αὐτὸν λέγοντες· ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερωθεὶς ἐπειμήσε τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσατο, καὶ ἐγένετο γαλήνη.

25 Εἶπε δὲ αὐτοῖς· ποῦ ἔστιν ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν, ὅτι

MATTH VIII.

πὸς ἔστιν οὗτος, ὅτι καὶ οἱ ἄνθρωποι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ ;

MARK IV.

ἔστιν, ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ ;

LUKE VIII.

καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι, καὶ ὑπακούουσιν αὐτῷ ;

§ 57. The two Demoniacs of Gadara.—*S. E. coast of the Lake of Galilee.*

MATTH. VIII. 28—34. IX. 1.

28 Καὶ ἔλθοντι αὐτῷ εἰς τὸ πέραν, εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπῆντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἔξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

τοῖς μνήμασι· καὶ οὔτε ἄλύσεις οὐδεὶς ἠδύ-
4 τατο αὐτὸν δῆσαι, ὅτι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἄλύσεσι δεδέσθαι καὶ διεσπῶ-
σθαι ὑπὸ αὐτοῦ τὰς ἄλύσεις, καὶ τὰς πέδας συντετριφθαι·
5 καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι. Καὶ διαπαντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων
6 καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν

29 Καὶ ἰδού, ἔκραξαν λέγοντες· τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς ;

8 σῆς. Ἐλέγε γὰρ αὐτῷ· ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.

MARK V.

9 Καὶ ἐπηρώτα αὐτόν· τί σοι ὄνομα ; καὶ λέγει αὐτῷ· λεγεὼν ὄνομά μοι, ὅτι πολλοὶ ἔσμεν. Καὶ παρεκάλει αὐτόν, πολλὰ, ἵνα μὴ αὐτοὺς ἀποστείλῃ ἔξω τῆς χώρας.

MARK V. 1—21.

1 Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης, εἰς τὴν χώραν τῶν Γαδαρηνῶν. Καὶ ἔξελθόντι αὐτῷ ἐκ τοῦ πλοίου εὐθέως ἀπῆντησεν αὐτῷ ἐκ τῶν μνημείων ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοικίαν εἶχεν ἐν τοῖς μνήμασι· καὶ οὔτε ἄλύσεις οὐδεὶς ἠδύ-
4 τατο αὐτὸν δῆσαι, ὅτι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἄλύσεσι δεδέσθαι καὶ διεσπῶ-
σθαι ὑπὸ αὐτοῦ τὰς ἄλύσεις, καὶ τὰς πέδας συντετριφθαι·
5 καὶ οὐδεὶς αὐτὸν ἰσχυε δαμάσαι. Καὶ διαπαντός, νυκτὸς καὶ ἡμέρας, ἐν τοῖς μνήμασι καὶ ἐν τοῖς ὄρεσιν ἦν κρᾶζων
6 καὶ κατακόπτων ἑαυτὸν λίθοις. Ἰδὼν δὲ τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμε

καὶ προσεκύνησεν αὐτῷ, καὶ κρᾶζας φωνῇ μεγάλῃ εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου ; ὀρκίζω σε τὸν θεόν, μὴ με βασανί-
7 σῃς.

ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου· πολλοῖς γὰρ χρόνοις συνηρώταί σου, καὶ ἔδεσμεῖτο ἄλύσεσι καὶ πέδαις φυλασσόμενος, καὶ διαρρήσων τὰ δεσμὰ ἡλάνετο ὑπὸ τοῦ

LUKE VIII. 26—40.

26 Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρη-
νῶν, ἥτις ἐστὶν ἀντιπέραν τῆς Γαλιλαίας. Ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπῆντησεν αὐτῷ ἄνθρωπος ἐκ τῆς πόλεως, ὃς εἶχε δαιμόνια ἐκ χρόνων ἱκανῶν, καὶ ἱμάτιον οὐκ ἐνεδιδύσκετο καὶ ἐν οἰκίᾳ οὐκ ἔμενεν, ἀλλ' ἐν τοῖς μνήμασι.

28 Ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακρᾶζας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπε· τί ἐμοὶ καὶ σοί, Ἰησοῦ, υἱὲ τοῦ θεοῦ τοῦ ὑψίστου ; δέομαί σου, μὴ με βασανίσῃς. Ἡμερῶν γὰρ τῶν πνεύματι τῷ ἀκαθάρτῳ ἔξελθεῖν ἀπὸ τοῦ

30 δαίμονος εἰς τὰς ἐρήμους. Ἐπηρώ-
τησε δὲ αὐτόν ὁ Ἰησοῦς λέγων· τί σοὶ ἔστιν ὄνομα ; ὃ δὲ εἶπε· λεγεὼν· ὅτι
31 δαιμόνια πολλὰ εἰσῆλθον εἰς αὐτόν. Καὶ παρεκάλει αὐτόν, ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν.

MATTH. VIII.

MARK V.

LUKE VIII.

30 Ἦν δὲ μακρὰν ἀπ' αὐ-
τῶν ἀγέλη χοίρων πολ-
31 λῶν βοσκομένη. Οἱ δὲ
δαίμονες παρεκάλουν
αὐτὸν λέγοντες· εἰ ἐκ-
βάλλεις ἡμᾶς, ἐπίτρεψον
ἡμῖν ἀπελθεῖν εἰς τὴν
32 ἀγέλην τῶν χοίρων. Καὶ
εἶπεν αὐτοῖς· ὑπάγετε.
οἱ δὲ ἐξελθόντες ἀπῆλ-
θον εἰς τὴν ἀγέλην τῶν
χοίρων. καὶ ἰδοὺ, ὥρμη-
σε πᾶσα ἡ ἀγέλη [τῶν
χοίρων] κατὰ τοῦ κρημ-
νοῦ εἰς τὴν θάλασσαν,
καὶ ἀπέθανον ἐν τοῖς
ῥοαῖς.

33 Οἱ δὲ βόσκοντες
ἔφυγον, καὶ ἀπελθόν-
τες εἰς τὴν πόλιν ἀπ-
ήγγειλαν πάντα καὶ
τὰ τῶν δαιμονιζομέ-
34 ρων. Καὶ ἰδοὺ, πᾶσα
ἡ πόλις ἐξῆλθεν εἰς
συνάντησιν τῷ Ἰησοῦ.

μενον καθήμενον καὶ ἱματι-
σμένον καὶ σωφρονοῦντα, τὸν
ἐσχηκότα τὸν λεγεῶνα· καὶ ἐ-
35 φοβήθησαν. Καὶ διηγέσαντο
αὐτοῖς οἱ ἰδόντες, πῶς ἐγένετο

καὶ ἰδόντες αὐτὸν παρ-
εκάλεσαν, ὅπως μεταβῇ
ἀπὸ τῶν ὁρίων αὐτῶν.

18 τῶν. Καὶ ἐμβάντος αὐτοῦ εἰς τὸ πλοῖον
παρεκάλει αὐτὸν ὁ δαιμονισθείς, ἵνα
19 ᾗ μετ' αὐτοῦ. Καὶ οὐκ ἀφῆκεν αὐτόν,
ἀλλὰ λέγει αὐτῷ· ὕπαγε εἰς τὸν οἰ-
κόν σου πρὸς τοὺς σούς, καὶ ἀνάγγει-

11 Ἦν δὲ ἐκεῖ πρὸς τῷ
ὄρει ἀγέλη χοίρων με-
12 γάλῃ βοσκομένη. Καὶ
παρεκάλεσαν αὐτὸν
[πάντες] οἱ δαίμονες
λέγοντες· πέμψον ἡμᾶς
εἰς τοὺς χοίρους, ἵνα εἰς
13 αὐτοὺς εἰσέλθωμεν. Καὶ
ἐπέτρεψεν αὐτοῖς εὐθέ-
ως ὁ Ἰησοῦς. καὶ ἐξελ-
θόντα τὰ πνεύματα τὰ
ἀκάθαρτα εἰσῆλθον εἰς
τοὺς χοίρους, καὶ ὥρμη-
σεν ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν θάλασ-
σαν (ἦσαν δὲ ὡς δις-
χίλιοι), καὶ ἐπνίγοντο ἐν

14 τῇ θαλάσῃ. Οἱ δὲ βό-
σκοντες αὐτοὺς ἔφυγον
καὶ ἀπήγγειλαν εἰς τὴν
πόλιν καὶ εἰς τοὺς ἄ-
γρους· καὶ ἐξῆλθον ἰδεῖν,
15 τί ἐστι τὸ γεγονός. Καὶ
ἔρχονται πρὸς τὸν Ἰη-
σοῦν, καὶ θεωροῦσι τὸν
δαιμονιζό-

ῶν οὐ τὰ δαιμόνια ἐξεληλύθει,
ἱματισμένον καὶ σωφρονοῦντα πᾶρὰ
τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθη-

36 σαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ
οἱ ἰδόντες, πῶς ἐσώθη
ὁ δαιμονισθείς, καὶ
37 περὶ τῶν χοίρων. Καὶ
ἠρώτησαν αὐτὸν ἅπαν
τὸ πλῆθος τῆς περιχώ-
ρου τῶν Γαδαρηνῶν
ἀπελθεῖν ἀπ' αὐτῶν,

ὅτι φόβος μέγας συνέχοντο· αὐτὸς
δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.

38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ
ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν
αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς

32 Ἦν δὲ ἐκεῖ ἀγέλη χοί-
ρων ἱκανῶν βοσκομένων
ἐν τῷ ὄρει· καὶ παρεκά-
λουν αὐτόν, ἵνα ἐπιτρέ-
ψῃ αὐτοῖς εἰς ἐκείνους
εἰσελθεῖν. καὶ ἐπέτρεψεν
αὐτοῖς.

Ἐξελθόντα
δὲ τὰ δαιμόνια ἀπὸ τοῦ
ἀνθρώπου εἰσῆλθον εἰς
τοὺς χοίρους, καὶ ὥρμη-
σεν ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν λίμνην
καὶ ἀπεπνίγη.

Ἰδόντες
δὲ οἱ βόσκοντες τὸ γε-
γονὸς ἔφυγον καὶ ἀπήγ-
γειλαν εἰς τὴν πόλιν καὶ
εἰς τοὺς ἀγρούς. Ἐξῆλ-
35 θον δὲ ἰδεῖν τὸ γεγονός,
καὶ ἦλθον πρὸς τὸν
Ἰησοῦν καὶ εὗρον καθή-
μενον τὸν ἄνθρωπον,

ἅρ' οὐ τὰ δαιμόνια ἐξεληλύθει,
ἱματισμένον καὶ σωφρονοῦντα πᾶρὰ
τοὺς πόδας τοῦ Ἰησοῦ· καὶ ἐφοβήθη-

36 σαν. Ἀπήγγειλαν δὲ αὐτοῖς καὶ
οἱ ἰδόντες, πῶς ἐσώθη
ὁ δαιμονισθείς. Καὶ
ἠρώτησαν αὐτὸν ἅπαν
τὸ πλῆθος τῆς περιχώ-
ρου τῶν Γαδαρηνῶν
ἀπελθεῖν ἀπ' αὐτῶν,

ὅτι φόβος μέγας συνέχοντο· αὐτὸς
δὲ ἐμβὰς εἰς τὸ πλοῖον ὑπέστρεψεν.

38 Ἐδέετο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ
ἐξεληλύθει τὰ δαιμόνια, εἶναι σὺν
αὐτῷ. ἀπέλυσε δὲ αὐτὸν ὁ Ἰησοῦς

MARK V.

λον αὐτοῖς, ὅσα σοι ὁ κύριος πεποίηκε
20 καὶ ἠλέησέ σε. Καὶ ἀπῆλθε καὶ
ῥῆξαιτο κηρύσσειν ἐν τῇ Δεκαπόλει,
ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς· καὶ
πάντες ἐθαύμαζον.

LUKE VIII.

39 λέγων· ὑπόστρεψε εἰς τὸν οἶκόν σου
καὶ διηγοῦ, ὅσα ἐποίησέ σοι ὁ θεός.
Καὶ ἀπῆλθε καθ' ὅλην τὴν πόλιν
κηρύσσων, ὅσα ἐποίησεν αὐτῷ ὁ
Ἰησοῦς.

MATTH. IX.

MARK V.

LUKE VIII.

1 Καὶ ἐμβὰς εἰς τὸ πλοῖον
διεπέρασε, καὶ ἦλθεν εἰς τὴν
ιδίαν πόλιν.

21 Καὶ διαπεράσαντος τοῦ
Ἰησοῦ ἐν τῷ πλοίῳ πάλιν
εἰς τὸ πέραν, συνήχθη ὄχλος
πολὺς ἐπ' αὐτόν· καὶ ἦν
παρὰ τὴν θάλασσαν.

40 Ἐγένετο δὲ ἐν τῷ
ὑποστρέψαι τὸν Ἰησοῦν,
ἀπεδέξατο αὐτὸν ὁ ὄχλος·
ἦσαν γὰρ πάντες
προσδοκῶντες αὐτόν.

§ 58. Levi's Feast.—Capernaum.

MATTH. IX. 10—17.

MARK II. 15—22.

LUKE V. 29—39.

10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου
ἐν τῇ οἰκίᾳ, καὶ ἰδού, πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
μαθηταῖς αὐτοῦ.

15 Καὶ ἐγένετο ἐν τῷ κατακεῖσθαι
αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς
μαθηταῖς αὐτοῦ· ἦσαν γὰρ
πολλοί, καὶ ἠκολούθη-

29 Καὶ ἐποίησε δοχὴν μεγάλην
Λευὶς αὐτῷ ἐν τῇ οἰκίᾳ
αὐτοῦ· καὶ ἦν ὄχλος
τελωνῶν πολλὸς καὶ ἄλλων,
οἱ ἦσαν μετ' αὐτῶν
κατακείμενοι.

11 ἰδόντες οἱ Φαρισαῖοι εἶπον
τοῖς μαθηταῖς αὐτοῦ· διὰ τί μετὰ
τῶν τελωνῶν καὶ ἁμαρτωλῶν
ἐσθίει ὁ διδάσκαλος ὑμῶν;

16 Καὶ ἰδόντες αὐτὸν ἐσθιόντα
μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
ἔλεγον τοῖς μαθηταῖς αὐτοῦ·
τί ὅτι μετὰ τῶν τελωνῶν καὶ
ἁμαρτωλῶν ἐσθίει καὶ

30 Καὶ ἐγόγγυζον οἱ γραμματεῖς
αὐτῶν καὶ οἱ Φαρισαῖοι
πρὸς τοὺς μαθητὰς αὐτοῦ
λέγοντες· διὰ τί μετὰ
τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε
καὶ πίνετε;

12 Ὁ δὲ Ἰησοῦς ἀκούσας εἶπεν
αὐτοῖς· οὐ χρειάν ἔχουσιν οἱ
ισχυρόντες ἰατροῦ, ἀλλ' οἱ κακῶς
ἔχοντες. Πορευθέντες

17 πίνει; Καὶ ἀκούσας ὁ Ἰησοῦς
λέγει αὐτοῖς· οὐ χρειάν ἔχουσιν
οἱ ἰσχυρόντες ἰατροῦ, ἀλλ' οἱ
κακῶς ἔχοντες. οὐκ ἤλθον
καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς
[εἰς μετάνοιαν].

31 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπε
πρὸς αὐτούς· Οὐ χρειάν ἔχουσιν
οἱ ὑγιαίνοντες ἰατροῦ, ἀλλ' οἱ
κακῶς ἔχοντες· οὐκ ἔληλυθα
καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς
εἰς μετάνοιαν.

13 ἔχοντες. Πορευθέντες δὲ μάθετε,
τί ἐστίν· ἔλεον θέλω καὶ οὐ θυσίαν.^a
οὐ γὰρ ἦλθον καλέσαι δικαίους,
ἀλλ' ἁμαρτωλοὺς [εἰς μετάνοιαν].

^a 13. Hos. 6, 6. Comp. 1 Sam. 15, 22.

MARK II.

18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύον-

MATTH. IX.

τες. καὶ ἔρχονται καὶ

LUKE V.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες· διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύ-

15 ονσι; Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος;

ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

16 Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγράφον ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. Οὐδὲ βάλ-

17 λουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μίγῃ, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκούς καινοὺς, καὶ ἀμφότεροι συντηροῦνται.

39 βλητέον, καὶ ἀμφότεροι συντηροῦνται. Καὶ οὐδεὶς πιὼν παλαιὸν εὐθὺς θέλει νέον· λέγει γὰρ· ὁ παλαιὸς χρηστότερός ἐστιν.

λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

19 Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἔστι, νηστεύειν; ὅσον χρόνον μετ' αὐτῶν ἔχουσι τὸν νυμφίον, οὐ

20 δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. Οὐδεὶς ἐπίβλημα ῥάκους ἀγράφον ἐπιβάλλει ἐπὶ ἱματίῳ παλαιῷ· εἰ δὲ μίγῃ, αἶρει τὸ πλήρωμα αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. Καὶ οὐδεὶς βάλ-

22 λουσιν οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μίγῃ, ῥήσσει ὁ οἶνος ὁ νέος τοὺς ἀσκούς, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς βλητέον.

33 Οἱ δὲ εἶπον πρὸς αὐτόν· διὰ τί οἱ μαθηταὶ Ἰωάννου νηστεύουσιν παντὰ καὶ δεήσεις ποιῶνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων· οἱ δὲ σοὶ ἐσθίουσι καὶ πίνουσιν; Ὁ δὲ εἶπε πρὸς αὐτούς· μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἔστι, ποιῆσαι νηστεύειν; Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

36 Ἐλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς· ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱματίον παλαιόν· εἰ δὲ μίγῃ, καὶ τὸ καινὸν σχίσει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκούς παλαιούς· εἰ δὲ μίγῃ, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυνθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινοὺς

§ 59. The raising of Jairus' daughter. The woman with a bloody flux.—Capernaum.

MATTH. IX. 18—26.

MARK V. 22—43.

LUKE VIII. 41—56.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων

22 Καὶ ἰδοὺ, ἔρχεται εἰς τῶν ἀρχισυναγῶγων,

41 Καὶ ἰδοὺ, ἦλθεν ἀνὴρ, ᾧ ὄνομα Ἰάειρος, καὶ

MATTH. IX.

MARK V.

LUKE VIII.

εἰς ἐλθὼν προσεκύνη
αὐτῷ, λέγων· ὅτι ἡ θυ-
γάτηρ μου ἄρτι ἐτελεύ- 23
τησεν· ἀλλὰ ἐλθὼν ἐπί-
θες τὴν χεῖρά σου ἐπὶ
αὐτήν, καὶ ζήσεται.

διόματι Ἰάερος· καὶ
ιδὼν αὐτὸν πίπτει πρὸς
τοὺς πόδας αὐτοῦ, ¹ καὶ
παρεκάλει αὐτὸν πολλὰ,
λέγων· ὅτι τὸ θυγάτριόν
μου ἐσχάτως ἔχει· ἵνα 42
ἐλθὼν ἐπιθῇς αὐτῇ τὰς
χεῖρας, ὅπως σωθῇ· καὶ
ζήσεται. Καὶ ἀπῆλθε
μετ' αὐτοῦ, καὶ ἠκολού-
θει αὐτῷ ὄχλος πολὺς,
καὶ συνέθλιβον αὐτόν.

αὐτὸς ἄρχων τῆς συνα-
γωγῆς ὑπῆρχε· καὶ πε-
σὼν παρὰ τοὺς πόδας
τοῦ Ἰησοῦ παρεκάλει
αὐτὸν εἰσελθεῖν εἰς τὸν
οἶκον αὐτοῦ, ¹ ὅτι θυγά-
τηρ μονογενῆς ἦν αὐτῷ
ὡς ἐτῶν δώδεκα, καὶ
αὕτη ἀπέθνησκεν. ἐν
δὲ τῷ ὑπάγειν αὐτὸν οἱ
ὄχλοι συνέπριγον αὐτόν.

19 Καὶ 24
ἐγερθεὶς ὁ Ἰησοῦς ἠκο-
λούθησεν αὐτῷ, καὶ οἱ
20 μαθηταὶ αὐτοῦ. Καὶ

ιδού, γυνὴ αἰμορρῶ- 25
οῦσα δώδεκα ἔτη,
ὅρσει αἵματος ἔτη δώ-
26 δεκα, ¹ καὶ πολλὰ πα-
θοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ δαπανή-
σασα τὰ παρ' αὐτῆς πάντα, καὶ μηδὲν
ὠφεληθεῖσα, ἀλλὰ μᾶλλον εἰς τὸ χειροῖν
27 ἐλθοῦσα, ¹ ἀκούσασα

Καὶ γυνὴ οὔσα ἐν ῥύσει
αἵματος ἀπὸ ἐτῶν δώ-
δεκα, ἥτις ἰατροῖς προσ-
αναλώσασα ὅλον τὸν
βίον οὐκ ἴσχυσεν ὑπὲρ
οὐδενὸς θεραπευθῆναι,

προσελθοῦσα ὀπισθεν,
ἤψατο τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ.
21 Ἐλεγε γὰρ ἐν ἑαυτῇ· 28
ἐὰν μόνον ἄψωμαι τοῦ
ἱματίου αὐτοῦ, σωθήσομαι.

22 μαι.—Καὶ ἐσώθη ἡ γυνὴ 29
ἀπὸ τῆς ὥρας ἐκείνης.—
καὶ ἐνθέως ἐξηράνθη ἡ
πηγὴ τοῦ αἵματος αὐτῆς,
καὶ ἔγνω τῷ σώματι, ὅτι

44 ¹ προσελθοῦσα ὀπισθεν
ἤψατο τοῦ κρασπέδου
τοῦ ἱματίου αὐτοῦ·

καὶ παραχοῆμα ἔστη ἡ
ῥύσις τοῦ αἵματος αὐτῆς.

30 ἵεται ἀπὸ τῆς μύστιγος. Καὶ ἐνθέως ὁ Ἰησοῦς ἐπιηρόνους
ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν, ἐπιστρα- 45
φείς ἐν τῷ ὄχλῳ ἔλεγε· τίς μου ἤψατο
τῶν ἱματίων; Καὶ ἔλεγον αὐτῷ οἱ
31 μαθηταὶ αὐτοῦ· βλέπεις τὸν ὄχλον
συνθλιβόντά σε, καὶ λέγεις· τίς μού
32 ἤψατο; Καὶ περιεβλέπετο ἰδεῖν τὴν
33 τοῦτο ποιήσασαν. Ἦ δὲ γυνὴ φοβη-
θεῖσα καὶ τρέμουσα, εἰδυῖα ὃ γέγονεν
ἐπ' αὐτῇ, ἦλθε καὶ προσέπεσεν αὐτῷ

Καὶ εἶπεν ὁ Ἰησοῦς· τίς ὁ
ἀψάμενός μου; ἀρροινόμεν
δὲ πάντων εἶπεν ὁ Πέτρος καὶ οἱ μετ'
αὐτοῦ· ἐπιστάτα, οἱ ὄχλοι συνέχουσίν
σε καὶ ἀποθλίβουσι, καὶ λέγεις· τίς
ὁ ἀψάμενός μου; Ὁ δὲ Ἰησοῦς εἶ-
πεν· ἤψατό μου τις· ἐγὼ γὰρ ἔγνων
47 δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ. Ἰδοῦ-

σα δὲ ἡ γυνή, ὅτι οὐκ
ἔλαθε, τρέμουσα ἦλθε
καὶ προσπεσοῦσα αὐτῷ,
δι' ἣν αἰτίαν ἤψατο αὐ-
τοῦ, ἀπήγγειλεν αὐτῷ
ἐνώπιον παντὸς τοῦ
λαοῦ, καὶ ὡς ἰάθη

MATTH. IX.

καὶ εἶπεν αὐτῷ πῶσαν

22 Ὁ δὲ Ἰησοῦς ἐπιστρα- 34
φείς καὶ ιδὼν αὐτὴν εἶ-
πε· θάρσει, θύγατερ· ἡ
πίστις σου σέσωκέ σε.—
καὶ εἶπεν αὐτῷ πῶσαν
τὴν ἀλήθειαν. Ὁ δὲ εἶ-
πεν αὐτῇ· θύγατερ, ἡ πί-
στις σου σέσωκέ σε· ὕπα-
γε εἰς εἰρήνην, καὶ ἴσθι
ὑγιὴς ἀπὸ τῆς μύστιγός

MARK V.

LUKE VIII.

- 35 σου. Ἐτι αὐτοῦ λαλοῦντος ἔρχονται 48 παραχρῆμα. Ὁ δὲ εἶπεν αὐτῇ·
ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες· θάρσει, θύγατερ· ἡ πίστις σου σέ-
ῶσέ σε· πορεύου εἰς εἰρήνην. Ἐτι 49
36 σκύλλεις τὸν διδάσκαλον; Ὁ δὲ αὐτοῦ λαλοῦντος ἔρχεται τις παρὰ
Ἰησοῦς εὐθέως ἀκούσας τὸν λόγον τοῦ ἀρχισυναγώγου λέγων αὐτῷ· ὅτι
λαλούμενον, λέγει τῷ ἀρχισυναγώ-
γῳ· μὴ φοβοῦ, μόνον

MATTH. IX.

- 23 Καὶ ἔλθων ὁ Ἰησοῦς 38 εἰς τὸν οἶκον τοῦ ἀρχι-
εἰς τὴν οἰκίαν τοῦ ἄρ- 37 συναγώγου, — καὶ οὐκ
χοντος, ἀφῆκεν οὐδέν· αὐτῷ
38 φὸν Ἰακώβον, — καὶ θεω-
καὶ ἰδὼν τοὺς ρεῖ θόρυβον, κλαίοντας
ἀλητὰς καὶ τὸν ὄχλον καὶ ἀλαλάζοντας πολ-
24 θορυβοῦμενον, ὁ λέγει 39 λά. Καὶ εἰσελθὼν λέγει 52
αὐτοῖς· ἀναχωρεῖτε· οὐ
γὰρ ἀπέθανε τὸ κορά-
σιον, ἀλλὰ καθεύδει. καὶ
κατεγέλων αὐτοῦ. 40
25 Ὅτε δὲ ἐξεβλήθη ὁ ὄχ-
λος, εἰσελθὼν ἐκράτησε
τῆς χειρὸς αὐτῆς· καὶ
ἠγέρθη τὸ κοράσιον.

- 26 Καὶ ἐξῆλθεν ἡ φήμη 41 μετ' αὐτοῦ, καὶ εἰσπο-
αὐτῇ εἰς ὅλην τὴν γῆν ρεῖται ὅπου ἦν τὸ παι-
ἐκείνην. 41 δίον [ἀνακείμενον]. Καὶ
καὶ κρατήσας τῆς χειρὸς τοῦ
παιδίου λέγει αὐτῇ· ταλιθὰ κοῦμι· ὅ
ἐστι μεθερμηνεύμενον· τὸ κοράσιον, 55
42 σοὶ λέγω, ἔγειραι. Καὶ εὐθέως ἀνέστη
τὸ κοράσιον καὶ περιεπάτει· ἦν γὰρ 56
ἑτῶν δώδεκα. καὶ ἐξέστησαν ἐκστά-
43 σι μεγάλῃ. Καὶ διςτείλατο αὐτοῖς
πολλά, ἵνα μηδεὶς γινῶ τοῦτο· καὶ
εἶπε δοθῆναι αὐτῇ φαργεῖν.

- καὶ κρατήσας
τῆς χειρὸς αὐτῆς ἐφώ-
γησε λέγων· ἡ παῖς, ἐ-
γείρου. Καὶ ἐπέστρεψε τὸ πνεῦμα
αὐτῆς, καὶ ἀνέστη παραχρῆμα. καὶ
56 διέταξεν αὐτῇ δοθῆναι φαργεῖν. Καὶ
ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ
παρηγγείλεν αὐτοῖς μηδεὶ εἰπεῖν το
γεγονός.

§ 60. Two blind men healed, and a dumb spirit cast out.—Capernaum?

ΜΑΤΘ. IX. 27—34.

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν ἀντιῶ δύο τυφλοὶ κράζοντες
28 καὶ λέγοντες· ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ. Ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον
ἀντιῶ οἱ τυφλοὶ, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε, ὅτι δύναμαι τοῦτο ποιῆ-
29σαι; λέγουσιν αὐτῷ· καὶ, κύριε. Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων·
30 κατὰ τὴν πίστιν ὑμῶν γενήσθτω ὑμῖν. Καὶ ἀνεφύθησαν αὐτῶν οἱ ὀφθαλμοί.
31 καὶ ἐπεβρομήσατο αὐτοῖς ὁ Ἰησοῦς λέγων· ὁράτε, μηδεὶς γινωσκέτω. Οἱ
δὲ ἐξεληθότες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
32 Αὐτῶν δὲ ἐξερχομένων, ἰδοὺ, προσήγγεναν αὐτῷ ἄνθρωπον κωφόν, δαιμονιζό-
33μενον. Καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ
34 ὄχλοι, λέγοντες· [ὅτι] οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ. Οἱ δὲ Φαρισαῖοι
ἔλεγον· ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐβάλλει τὰ δαιμόνια.

§ 61. Jesus again at Nazareth, and again rejected.

ΜΑΡΚ. VI. 1—6.

1 Καὶ ἐξῆλθεν ἐκεῖθεν καὶ ἦλθεν εἰς τὴν πατρίδα αὐτοῦ· καὶ ἀκολου-
ΜΑΤΘ. XIII. 54—58. θοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ.
54 Καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ
αὐτῶν, ὥστε ἐκπλήττεσθαι αὐτοὺς καὶ λέγειν· πόθεν τούτῳ ἡ σοφία
55 αὕτη καὶ αἱ δυνάμεις; Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ
μήτηρ αὐτοῦ λέγεται Μαρίας; καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰακώβος καὶ Ἰωσῆς
56 καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι;
57 πόθεν οὖν τούτῳ ταῦτα πάντα; Καὶ ἐκκαυχίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς
εἶπεν αὐτοῖς· οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ
58 καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ
τὴν ἀπιστίαν αὐτῶν.
2 Καὶ γενομένου σαββάτου ἤρξατο ἐν τῇ συναγωγῇ διδάσκειν· καὶ πολλοὶ
ἀκούοντες ἐξεπλήσσοντο λέγοντες· πόθεν τούτῳ ταῦτα; καὶ τίς ἡ σο-
φία ἡ δοθεῖσα αὐτῷ; καὶ δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γί-
3νονται. Οὐχ οὗτός ἐστιν ὁ τέκτων, ὁ υἱὸς Μαρίας; ἀδελφὸς δὲ Ἰακώβου
καὶ Ἰωσῆ καὶ Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε
πρὸς ἡμᾶς; καὶ ἐκκαυχίζοντο ἐν αὐτῷ. Ἐλεγε δὲ αὐτοῖς ὁ Ἰησοῦς·
4 ὅτι οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγ-
5γενέσι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἠδύνατο ἐκεῖ οὐδεμίαν δύναμιν
ποιῆσαι, εἰ μὴ ὀλίγοις ἀρρώστοις
6 ἐπιθεὶς τὴν χεῖρα ἐθεράπευσε. Καὶ θαύμαζε διὰ τὴν ἀπιστίαν αὐτῶν.—

§ 62. A third circuit in Galilee. The Twelve instructed and sent forth.—Galilee.

MATTH. IX. 35—38. X. 1, 5—42. XI. 1.

MARK VI. 6—13.

- 35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν [ἐν τῷ λαῷ]. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγγίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρρόιμμένοι, ὥσει πρόβατα μὴ ἔχοντα ποιμένα. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται· ὀλίγοι· ἰδεῖθι οὖν τοῦ κυρίου τοῦ θηρισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

MARK VI.

LUKE IX. 1—6.

- X. 1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων, ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.—
- 7 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς, λέγων· εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθιτε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθιτε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. Πορευόμενοι δὲ κηρύσσετε λέγοντες· ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. Ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.
- 9 Μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μή μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν. Εἰς ἣν δ' αὖν πόλιν ἢ κώμην εἰσέλθιτε, ἐξετάσατε, τίς ἐν αὐτῇ ἄξιος ἐστίν· καὶ ἐκεῖ μέναιτε ἕως ἃν ἐξελεῖθιτε. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν. Καὶ ἐὰν μὲν ἡ ἢ οἰκία ἁγία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἡ ἁγία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστρα-
- 7 Καὶ προσκαλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρτων.
- 1 Συνακαλεσάμενος δὲ τοὺς δώδεκα [μαθητὰς αὐτοῦ] ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν. Καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας.
- 3 Καὶ εἶπε πρὸς αὐτοὺς· μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν μήτε ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν.
- 4 Καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθιτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.

MATTH. X.

MARK VI.

LUKE IX.

- 14 φήτω. Καὶ ὃς ἐὰν μὴ δέξῃται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κοπιορτὸν τῶν ποδῶν ὑμῶν. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ. Ἰδού, ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.
- 17 Προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀρθήσεσθε ἕνεκεν ἑμοῦ, εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε, πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τί λαλήσετε· οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαραστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην. Ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τέλεσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. Ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκικοὺς αὐτοῦ;
- 26 Μὴ οὖν φοβηθῆτε αὐτούς. οὐδὲν γὰρ ἔστι κεκαλυμμένον, ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν, ὃ οὐ γνωσθήσεται. Ὁ λέγων ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί· καὶ ὁ εἰς τὸ οὐς ἀκούετε, κηρύττετε ἐπὶ τῶν δωματίων. Καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ θανατῶντων ἀποκτείνει· φοβήθητε δὲ μᾶλλον τὸν θανατῶντα καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γένει. Οὐχὶ δύο στρονθία ἀσσαρίον πωλεῖται; καὶ ἐν ἑξ ἑκτῶν οὐ πρὸς τιμὴν ἐπὶ τὴν γῆν ἄνεν τοῦ πατρὸς ὑμῶν· ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶ.
- 31 Μὴ οὖν φοβηθῆτε· πολλῶν στρονθίων διαφέρετε ὑμεῖς. Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἑμοῖς ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς· ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι αὐτὸν καὶ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Μὴ νομίζετε, ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν. Ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ, καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς, καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς· καὶ ἔχθροὶ τοῦ ἀνθρώπου οἱ οἰκικοὶ αὐτοῦ.^a Ὁ φιλῶν πατέρα ἢ μη-

^a 36. Comp. Mic. 7, 6.

MATTH. X.

τέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ
 38 ἔστι μου ἄξιος· καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω
 39 μου, οὐκ ἔστι μου ἄξιος. Ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ
 40 ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔτεκεν ἐμοῦ εὐρήσει αὐτήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ
 41 δέχεται· καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. Ὁ δεχόμενος
 προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήψεται· καὶ ὁ δεχόμενος
 42 δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήψεται. Καὶ ὃς ἐὰν ποτίσῃ ἓνα τῶν
 μικρῶν τούτων ποτήριον ψυχροῦ ὕδατος εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ
 μὴ ἀπώλεσεν τὸν μισθὸν αὐτοῦ.

XI. 1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσειν τοῖς δώδεκα μαθηταῖς αὐτοῦ,
 μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

MARK VI.

LUKE IX.

12 Καὶ ἐξελθόντες ἐκήρυσσον, ἵνα με- 6 Ἐξερχόμενοι δὲ διήρχοντο κατὰ τὰς
 13 ταροήσωσι· καὶ δαιμόνια πολλὰ κώμας εὐαγγελιζόμενοι καὶ θερα-
 ἐξεβαλλοῦ· καὶ ἤλειπον ἑλαῖον πολ- πεύοντες πανταχοῦ.
 λους ἀρρώστους καὶ ἐθεράπευον.

§ 63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded.—
Galilee? Perea.

MATTH. XIV. 1, 2, 6—12. MARK VI. 14—16, 21—29.

LUKE IX. 7—9.

1 Ἐν ἐκείνῃ τῇ καιρῷ 14 Καὶ ἤκουσεν ὁ βασι- 7 Ἦκουσε δὲ Ἡρώδης
 ἤκουσεν Ἡρώδης ὅ τε λεὺς Ἡρώδης (φανερὸν ὁ τετράρχης τὰ γινόμενα
 2 σου, καὶ εἶπε τοῖς παι- γὰρ ἐγένετο τὸ ὄνομα ὑπ' αὐτοῦ πάντα, καὶ
 σὶν αὐτοῦ· οὗτός ἐστιν αὐτοῦ) καὶ ἔλεγον· ὅτι διηπόρει διὰ τὸ λέγε-
 Ἰωάννης ὁ βαπτιστής· Ἰωάννης ὁ βαπτίζων ἐκ σθαι ὑπὸ τιῶν, ὅτι
 αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυ- 8 νεκρῶν, ὑπὸ τιῶν δέ,
 αἱ δυνάμεις ἐνεργοῦσιν ὅτι Ἡλίας ἐστίν. ὅτι Ἡλίας ἐφάνη, ἄλ-
 ἐν αὐτῷ.— 15 ἄλλοι δὲ ἔλεγον· ὅτι προ- λων δέ, ὅτι προφήτης
 16 προφητῶν. Ἀκούσας δὲ ὁ Ἡρώδης εἶπεν· ὅτι ὃν ἐγὼ ἀπεκεφά- 9 Καὶ εἶπεν Ἡρώδης·
 λισα Ἰωάννην, οὗτός ἐστιν· Ἰωάννην ἐγὼ ἀπεκεφά-
 αὐτὸς ἠγέρθη ἐκ νεκρῶν.— λισα· τίς δὲ ἐστιν οὗτος,
 περὶ οὗ ἐγὼ ἀκούω τοιαῦτα·
 καὶ ἐξήτει ἰδεῖν αὐτόν.

MARK VI.

6 Γενεσίῳ δὲ ἀγομένων 21 Καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς
 τοῦ Ἡρώδου ὠρχίσαστο γεγεσίῳ αὐτοῦ δεῖπνον ἐποίει τοῖς μεριστῶσιν αὐτοῦ
 ἢ θυγατὴρ τῆς Ἡρω- καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας,
 διᾶδος ἐν τῷ μέσῳ, καὶ 22 καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος
 7 ἤρесе τῇ Ἡρώδῃ· ὅθεν καὶ ὀρχησαμένης καὶ ἀρσεσάσης τῇ Ἡρώδῃ καὶ τοῖς
 μεθ' ὅρκου ὠμολόγησεν συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· αἰ-

MATTH. XIV.

MARK VI.

- αὐτῇ δοῦναι, ὃ ἐὰν αἰ- 23 τηρόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοί. Καὶ ὡμο-
 8 τήσῃται. Ἦ δὲ προβι- σεν αὐτῇ· ὅτι, ὃ ἐὰν με αἰτήσῃς, δώσω σοὶ ἕως ἡμί-
 βασθεῖσα ὑπὸ τῆς μη- 24 σους τῆς βασιλείας μου. Ἦ δὲ ἐξεληθοῦσα εἶπε τῇ
 τρὸς αὐτῆς, δός μοι, μητρὶ αὐτῆς· τί αἰτήσομαι; ἡ δὲ εἶπε· τὴν κεφαλὴν
 φρησίν, ὥδε ἐπὶ πίνακι 25 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ εἰσελθοῦσα εὐθέως
 τὴν κεφαλὴν Ἰωάννου μετὰ σπονδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα·
 9 τοῦ βαπτιστοῦ. Καὶ θέλω μοι δῶς ἐξαντῆς ἐπὶ πίνακι τὴν κεφαλὴν
 ἐλνυμένη ὁ βασιλεὺς· 26 Ἰωάννου τοῦ βαπτιστοῦ. Καὶ περίλυπος γενόμενος
 διὰ δὲ τοὺς ὅρκους καὶ ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμέ-
 10 ἐκέλευσε δοθῆναι. Καὶ οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. Καὶ εὐθέως ἀπο-
 πείψας ἀπεκεφάλισε τὸν Ἰωάν- στείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέ-
 11 νην ἐν τῇ φυλακῇ. Καὶ ἠρέχθη ἡ 28 Ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν
 κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη ἐν τῇ φυλακῇ· καὶ ἤνεγκε τὴν κεφα-
 τῇ κορασίῳ· καὶ ἔθηκε τῇ μητρὶ αὐ- λὴν αὐτοῦ ἐπὶ πίνακι, καὶ ἔδωκεν αὐ-
 12 τῆς. Καὶ προσέειπεν οἱ μαθη- τὴν τῷ κορασίῳ, καὶ τὸ κοράσιον
 τὰ αὐτοῦ ἦσαν τὰ ἑορμά καὶ ἔθασαν 29 ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. Καὶ
 αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον
 Ἰησοῦ. καὶ ἦσαν τὸ πτωμα αὐτοῦ καὶ ἔθη-
 καν αὐτὸ ἐν μνημείῳ.

§ 61. The Twelve return, and Jesus retires with them across the Lake. Five thousand are fed.—Capernaum. N. E. coast of the Lake of Galilee.

MARK VI. 30—44.

LUKE IX. 10—17.

- 30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς 10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
 τὸν Ἰησοῦν καὶ ἀπήγγειλαν αὐτῷ διηγήσαντο αὐτῷ ὅσα ἐποίησαν.—
 πάντα, καὶ ὅσα ἐποίησαν καὶ ὅσα
 31 ἐδίδασκαν. Καὶ εἶπεν αὐτοῖς· δεῦτε ἡμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον τόπον
 καὶ ἀναπαύεσθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοί, καὶ
 οὐδὲ τραγεῖν ἠνέκαίρουν.

MATTH. XIV. 13—21.

MARK VI.

LUKE IX.

JOHN VI. 1—14.

- 13 Καὶ ἀκούσας ὁ 32 Καὶ ἀπῆλθον εἰς 10 — Καὶ παραλα- 1 Μετὰ ταῦτα ἀπ-
 Ἰησοῦς ἀνεχώρη- ἔρημον τόπον τῷ βῶν αὐτοὺς ὑπε- ἦλθεν ὁ Ἰησοῦς
 σεν ἐκεῖθεν ἐν πλοίῳ κατ' ἰδίαν. ῥώρησε κατ' ἰδίαν πέραν τῆς θα-
 πλοῖον εἰς ἔρημον 33 Καὶ εἶδον αὐτοὺς εἰς τόπον ἔρημον λάσσης τῆς Γαλι-
 τόπον κατ' ἰδίαν. ὑπάγοντας [οἱ ὄχ- πόλεως καλουμέ- λαιάς, τῆς Τιβε-
 καὶ ἀκούσαντες οἱ λοι], καὶ ἐπύγρω- νης Βηθσαιδά. 2 ριάδος· καὶ ἡκο-
 ὄχλοι ἠκολούθη- σαν [αὐτὸν] πολ- 11 Οἱ δὲ ὄχλοι γνόν- λούθει αὐτῷ ὄχ-
 σαν αὐτῷ πεζῇ 12 λοί· καὶ πεζῇ ἀπό τες ἠκολούθησαν λος πολὺς, ὅτι
 ἀπὸ τῶν πόλεων. पासων τῶν πό- αὐτῷ.— ἐώρων [αὐτοῦ] τὰ
 λεων συνέδραμον σημεῖα, ἃ ἐποίει
 ἐκεῖ καὶ προῆλθον αὐτοὺς 3 ἐπὶ τῶν ἀσθευνόντων. Ἀν-
 καὶ συνῆλθον πρὸς αὐτόν. ἦλθε δὲ εἰς τὸ ὄρος ὁ Ἰη-

JOHN VI.

- 4 σοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν μαθητῶν αὐτοῦ. Ἦν δὲ ἔγγυς τὸ πάσχα, ἡ ἑορ-
τὴ τῶν Ἰουδαίων.
- MATTH. XIV. MARK VI. LUKE IX.
- 14 Καὶ ἐξελθὼν 24 Καὶ ἐξελθὼν 11 — Καὶ δεξιόμενος 5 Ἐπάρας οὖν ὁ
[ὁ Ἰησοῦς] εἶδε εἶδεν [ὁ Ἰησοῦς] αὐτοὺς ἐλάλει αὐ- Ἰησοῦς τοὺς ὀφ-
πολὺν ὄχλον· καὶ πολὺν ὄχλον, καὶ τοῖς περὶ τῆς βα- θαλμοῦς καὶ θε-
ἐσπλαγχνίσθη ἐπ' αὐτοῖς, καὶ ἐθε- σιλείας τοῦ θεοῦ αιδάμενος, ὅτι πο-
ράπευσε τοὺς ἀρ- καὶ τοὺς χρεῖαν λὺς ὄχλος ἔρχε-
ρώστους αὐτῶν. ὡς πρόβατα μὴ ἔχοντα ποιμένα· αι πρὸς αὐτόν,
καὶ ἤρξατο διδά-
σκειν αὐτοὺς πολ-
35 λά. Καὶ ἤδη ὥρας 12 Ἦ δὲ
15 Ὀψίας δὲ γενομέ- πολλῆς γενομένης ἡμέρα ἤρξατο κλι-
νης προσῆλθον προσελθόντες αὐ- νειν· προσελθόν-
αὐτῷ οἱ μαθηταὶ τῷ οἱ μαθηταὶ τες δὲ οἱ δὲ
αὐτοῦ λέγοντες· αὐτοῦ λέγουσιν· εἶπον αὐτῷ
ἐρημὸς ἐστὶν ὁ τό- ὅτι ἐρημὸς ἐστὶν λυσον τὸν ὄχλον,
πος καὶ ἡ ὥρα ὁ τόπος καὶ ἤδη ἵνα ἀπελθόντες
ἤδη παρήλθεν· 16 ὥρα πολλή· ἀπό- εἰς τὰς κύκλω-
ἀπόλυσον τοὺς λυσον αὐτούς, ἵνα κώ-
ὄχλους, ἵνα ἀπελ- ἀπελθόντες εἰς μαί-
θόντες εἰς τὰς τοὺς κύκλω ἀ- γροὺς καὶ τὸς ἀ-
κώμας ἀγοράσω- γροὺς καὶ κώμας γροὺς καταλύσωσι
σιν ἑαυτοῖς βρώ- ἀγοράσωσιν ἑαν- καὶ εὕρωσιν ἐπι-
ματα. τοῖς ἄρτους· τί 6 οἷτοι; Τοῦτο δὲ
γὰρ φάγωσιν οὐκ
16 Ὁ δὲ Ἰησοῦς 37 ἔχουσιν. Ὁ δὲ ἀ- 13 Εἶπε δὲ πρὸς
εἶπεν αὐτοῖς· οὐ ποκριθεὶς εἶπεν αὐ-
χρεῖαν ἔχουσιν ἀπ- αὐτοῖς· δότε αὐ- αὐτούς· δότε αὐ-
ελθεῖν· δότε αὐ- τοῖς ὑμεῖς φαγεῖν. τοῖς ὑμεῖς φαγεῖν.
τοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐ- οἱ δὲ εἶπον· οὐκ
τῷ· ἀπελθόντες εἰσὶν ἡμῖν πλεῖον
ἀγοράσωμεν δη- ἢ πάντες ἄρτοι καὶ ἰχθύνες δύο, εἰ μή-
ναρίων διακοσίων τι πορευθέντες
ἄρτους, καὶ δώ- ἡμεῖς ἀγοράσω-
μεν αὐτοῖς φα- μεν εἰς πάντα τὸν
γεῖν· Ὁ δὲ λέγει λαὸν τοῦτον βρώ-
17 Οἱ δὲ λέγουσιν 38 γεῖν; Ὁ δὲ λέγει ματα·
αὐτῷ· οὐκ ἔχο- αὐτοῖς· πόσους
μεν ὥδε εἰ μὴ ἄρτους ἔχετε; ὑπ-
πέντε ἄρτους καὶ ἀγετε καὶ ἴδετε.
18 δύο ἰχθύας. Ὁ δὲ καὶ γρόντες λέ-
εἶπε· φέρετέ μοι γουσι· πέντε, καὶ

λέγει πρὸς τὸν
Φίλιππον· πόθεν
ἀγοράσομεν ἄρ-
τους, ἵνα φάγωσιν
οὗτοι; Τοῦτο δὲ
ἔλεγε πειράζων
αὐτόν· αὐτὸς γὰρ
ᾔδει, τί ἔμελλε
7 ποιεῖν. Ἀπεκρί-
θη αὐτῷ Φίλιπ-
πος· διακοσίων δη-
ναρίων ἄρτοι οὐκ
ἀρκοῦσιν αὐτοῖς,
ἵνα ἕκαστος αὐ-
τῶν βραχὺ τι λά-
8 βῃ. Λέγει αὐτῷ εἰς
ἐκ τῶν μαθητῶν
αὐτοῦ, Ἀνδρέας
ὁ ἀδελφὸς Σίμων
9 Πέτρον· ἔστι
παιδάριον ἔν ὧδε,
ὃ ἔχει πέντε ἄρ-
τους κριθίνους
καὶ δύο ὀψάρια·
ἀλλὰ ταῦτα τί
ἐστὶν εἰς τοσού-

MATTH. XIV.

MARK VI.

LUKE IX.

JOHN VI.

- 19 αὐτοὺς ὥδε. Καὶ 39 δύο ἰχθύας. Καὶ 14 —Εἶπε δὲ πρὸς 10 τοὺς; Εἶπε δὲ ὁ
κελεύσας τοὺς ὄχ- ἐπέταξεν αὐτοῖς ἀ- τοὺς μαθητὰς αὐ- Ἰησοῦς· ποιήσατε
λους ἀνακλιθῆναι νακλῆναι πάντας, τοῦ· κατακλίνα- τοὺς ἀνθρώπους
ἐπὶ τοὺς χόρτους, συμπόσια συμπό- τε αὐτοὺς κλισί- ἀναπεσεῖν. ἦν δὲ
40 χόρτω. Καὶ ἀνέπεσον πρα- 15 τα. Καὶ ἐποίη- τῷ τόπῳ.—
σιαὶ πρασιαί, ἀνὰ ἑκατὸν σαν οὕτω καὶ ἀνέ-
καὶ ἀνὰ πεντήκον- κλιαν ἅπαντας.
λαβὼν τοὺς πέντε 41 τα. Καὶ λαβὼν 16 λαβὼν δὲ τοὺς 11 Ἐλαβε δὲ τοὺς
ἄρτους καὶ τοὺς τοὺς πέντε ἄρ- πέντε ἄρτους καὶ ἄρτους ὁ Ἰησοῦς
δύο ἰχθύας ἀνα- τους καὶ τοὺς δύο τοὺς δύο ἰχθύας, καὶ εὐχαριστήσας
βλέψας εἰς τὸν ἰχθύας, ἀναβλέ- ἀναβλέψας εἰς τὸν διέδωκε τοῖς μα-
οὐρανὸν εὐλόγη- ψας εἰς τὸν οὐρα- οὐρανὸν εὐλόγη- θηταῖς, οἱ δὲ μα-
σε· καὶ κλάσας ῥόν, εὐλόγησε· καὶ σεν αὐτούς· καὶ θηταὶ τοῖς ἀνα-
ἔδωκε τοῖς μαθη- κατέκλασε τοὺς κατέκλασε καὶ ἐ- κειμένοις· ὁμοίως
ταῖς τοὺς ἄρτους, αἷς τοὺς μαθη- διδὸν τοῖς μαθη- καὶ ἐκ τῶν ὀψα-
οἱ δὲ μαθηταὶ τοῖς μαθηταῖς ταῖς παρατιθέναι ρίων ὅσον ἤθελον.
τοῖς ὄχλοις. αὐτοῦ, ἵνα παρα- τῷ ὄχλῳ.
20 Καὶ ἔφα- 42 Καὶ ἔφαγον πάν- 17 Καὶ ἔφα- 12 Ὡς δὲ ἐνεπλήσθη-
γον πάντες, καὶ τες καὶ ἔχορτά- γον, καὶ ἔχορτά- σαν, λέγει τοῖς
ἔχορτάσθησαν· σθησαν· σθησαν πάντες· μαθηταῖς αὐτοῦ·
καὶ ἦσαν τὸ πε- 43 καὶ ἦσαν κλασμά- καὶ ἦσαν τὸ πε- 13 Ὡς δὲ ἐνεπλήσθη-
ρισσεῦν τῶν κλα- των δώδεκα κοφί- ρισσεῦσαν αὐτοῖς ὥς δὲ ἐνεπλήσθη-
σμάτων, δώδεκα των πλήρεις, καὶ κλασμάτων, κό- οὖν καὶ
κοφίλους πλήρεις. ἀπὸ τῶν ἰχθύων. φητοι δώδεκα. ἐγέμισαν δώδεκα
21 Οἱ δὲ ἐσθίοντες 44 Καὶ ἦσαν οἱ φα- 14 Ἦσαν γὰρ ὥσπερ 10 κόσιν.— Ἀνέπεσον
ἦσαν ἄνδρες ὥσπερ γόντες τοὺς ἄρ- ἄνδρες πεντακισ- οὖν οἱ ἄνδρες τὸν
πεντακισχίλιοι χω- τους πεντακισχί- χίλιοι.— ἀριθμὸν ὥσπερ πεν-
ρὶς γυναικῶν καὶ λιοι ἄνδρες. 14 τακισχίλιοι. — Οἱ
παιδίων. οὖν ἄνθρωποι, ἰδόντες ὃ ἐποίησε σημεῖον ὁ
Ἰησοῦς, ἔλεγον· ὅτι οὗτός ἐστιν ἀληθῶς
ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

§ 65. Jesus walks upon the water.—*Lake of Galilee. Gennesareth.*

MATTH. XIV. 22—36.

MARK VI. 45—56.

- 22 Καὶ εὐθέως ἠνάγκασεν [ὁ Ἰη- 45 Καὶ εὐθέως ἠνάγκασε τοὺς μα-
σοῦς] τοὺς μαθητὰς [αὐτοῦ] ἐμ-
βῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως
οὗ ἀπολύσῃ τοὺς ὄχ- 46 ση τὸν ὄχλον. Καὶ ἀπο-
λους. Καὶ ἀπολύσας ταξάμενος αὐτοῖς ἀπ- 15 Ἰησοῦς οὖν γινούς, ὅτι
τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος πρὸς-
τὸ ὄρος κατ' ἰδίαν πρὸς-
εὐξασθαι. εὐξασθαι.

JOHN VI. 15—21.

- ὀψίας 47 Καὶ 16 τὸ ὄρος αὐτὸς μόνος. Ὡς
δὲ γενομένης μόνος ὀψίας γενομένης ἦν τὸ
24 ἦν ἐκεῖ. Τὸ δὲ πλοῖ-
ον ἤδη μέσον τῆς θα-
λάσσης ἦν, βασιανίζόμε- 48 ρος ἐπὶ τῆς γῆς. Καὶ 17 καὶ ἐμβάντες εἰς τὸ
ρον ὑπὸ τῶν κυμάτων.
ἦν γὰρ ἐναντίος ὁ ἄνε- 18 καὶ ἐμβάντες εἰς τὸ
25 μος. Τετάρτη δὲ φυ-
λακῇ τῆς νυκτὸς ἀπῆλθε
πρὸς αὐτοὺς [ὁ Ἰησοῦς]
περιπατῶν ἐπὶ τῆς θα-
26 λάσσης. Καὶ ἰδόντες
αὐτὸν οἱ μαθηταὶ ἐπὶ
τὴν θάλασσαν περιπα- 49 ελθεῖν αὐτούς. Οἱ δὲ
τοῦντα, ἐταράχθησαν,
λέγοντες· ὅτι φάντα-
σμα ἔστι· καὶ ἀπὸ τοῦ
27 φόβου ἐκραξάν. Εὐθέως
δὲ ἐλάλησεν αὐτοῖς ὁ 50 Πάντες γὰρ αὐτὸν εἶδον
Ἰησοῦς λέγων· θαρ-
σεῖτε, ἐγὼ εἰμι· μὴ φο-
28 βεῖσθε. Ἀποκριθεὶς δὲ
αὐτῷ ὁ Πέτρος εἶπε·
κύριε, εἰ σὺ εἶ, κέλευσόν 51 με πρὸς σε ἔλθεῖν ἐπὶ
29 τὰ ὕδατα. Ὁ δὲ εἶπεν·
ἐλθέ. καὶ καταβάς ἀπὸ
τοῦ πλοίου ὁ Πέτρος πε-
ριεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς 52 ἐναντίον.
Οὐ γὰρ συνῆκαν ἐπὶ

περισσοῦ ἐν ἑαυτοῖς ἐξίσταντο καὶ
ἐθαύμαζον. Οὐ γὰρ συνῆκαν ἐπὶ

ΜΑΤΘ. XIV.

MARK VI.

- 30 τὸν Ἰησοῦν. Βλέπων δὲ τὸν αἶνον ἰσχυρὸν ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξε λέγων· κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· ὀλιγόπιστε, εἰς τί ἐδίστασας; Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ ἐλθόντες προσεκύνησαν αὐτῷ λέγοντες· ἀληθῶς Θεοῦ υἱὸς εἶ.
- 34 Καὶ διαπεράσαντες ἦλθον εἰς τὴν γῆν Γεννησαρέτ. Καὶ ἐπιγόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάνας τοὺς κακῶς ἔχοντας· καὶ παρῆλθον αὐτόν, ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἤψατο, διεσώθησαν.
- 53 Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν Γεννησαρέτ· καὶ προσωρμίσθησαν. Καὶ ἐξελθόντων αὐτῶν ἐκ τοῦ πλοίου εὐθέως ἐπιγόντες αὐτόν, περιδραμόντες ὅλην τὴν περίχωρον ἐκείνην, ἤρξαντο ἐπὶ τοῖς κραββάτοις τοὺς κακῶς ἔχοντας περιφέρειν, ὅπου ἦκουσιν, ὅτι ἐκεῖ ἔστι. Καὶ ὅπου ἂν εἰσπορεύετο εἰς κώμας ἢ πόλεις ἢ ἀγρούς, ἐν ταῖς ἀγοραῖς ἐτίθουν τοὺς ἀσθενοῦντας, καὶ παρεκάλουν αὐτόν, ἵνα κὰν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ ἄψωνται· καὶ ὅσοι ἂν ἤπτοντο αὐτοῦ, ἐσώζοντο.

§ 66. Our Lord's discourse to the multitude in the Synagogue at Capernaum. Many disciples turn back. Peter's profession of faith.—*Capernaum*.

JOHN VI. 22—71. VII. 1.

- 22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἐστηκὼς πέραν τῆς θαλάσσης ἰδὼν, ὅτι πλοίαριον ἄλλο οὐκ ἦν ἐκεῖ, εἰ μὴ ἔν ἐκεῖτο, εἰς ὃ ἐνέβησαν οἱ μαθηταὶ αὐτοῦ, καὶ ὅτι οὐ συνεισῆλθε τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοίαριον, ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον. (ἄλλα δὲ ἦλθε πλοίαρια ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου, ὅπου ἔγαγον τὸν ἄρτον ἐυχαριστήσαντος τοῦ κυρίου.) ὅτε οὖν εἶδεν ὁ ὄχλος, ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ πλοῖα καὶ ἦλθον εἰς Καπερναοὺμ ζητοῦντες τὸν Ἰησοῦν. Καὶ εὐρόντες αὐτόν πέραν τῆς θαλάσσης εἶπον αὐτῷ· ῥαββί, πότε ὥδε γέγονας; Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν· ζητεῖτέ με, οὐκ ὅτι εἴδετε σημεῖα, ἀλλ' ὅτι ἐγόμετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε. Ἐργάζεσθε μὴ τὴν βρωσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρωσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τούτου γὰρ ὁ πατὴρ ἐσφράμισε ὁ Θεός. Εἶπον οὖν πρὸς αὐτόν· τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν ἐκεῖτος. Εἶπον οὖν αὐτῷ· τί οὖν ποιῶμεν, ἵνα ἰδῶμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; Οἱ πατέρες ἡμῶν τὸ μῖναι ἐγαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶ γεγραμμένον^a ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. Εἶπεν

^a 1. Ps. 78, 24. Comp. Ex. 16, 15.

JOHN VI.

οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν
 ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ
 33 τὸν ἀληθινόν. Ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ
 34 ζῶν διδούς τῷ κόσμῳ. Εἶπον οὖν πρὸς αὐτόν· κύριε, πάντοτε δὸς ἡμῖν τὸν
 35 ἄρτον τούτων. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχό-
 μενος πρὸς με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε·
 36 37 ἀλλ' εἶπον ὑμῖν, ὅτι καὶ ἐωράκατέ με καὶ οὐ πιστεύετε. Πᾶν, ὃ δίδωσί μοι ὁ
 38 πατήρ, πρὸς ἐμὲ ἔχει, καὶ τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἔξω· ὅτι κατα-
 βέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν, ἀλλὰ τὸ θέλημα τοῦ
 39 πέμψαντός με. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με [πατρός], ἵνα πᾶν
 ὃ δέδωκέ μοι, μὴ ἀπολέσω ἔξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
 40 Τοῦτο γάρ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ
 πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσῃ αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
 41 Ἐργάζοντο οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν· ἐγὼ εἰμι ὁ ἄρτος ὁ καταβάς
 42 ἐκ τοῦ οὐρανοῦ,¹ καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὃς ἡμεῖς
 οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος· ὅτι ἐκ τοῦ οὐρανοῦ
 43 καταβέβηκα; Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· μὴ γογγύζετε μετ'
 44 ἀλλήλων. Οὐδεὶς δύναται ἔλθεῖν πρὸς με, ἐὰν μὴ ὁ πατήρ ὁ πέμψας με ἐλύσῃ
 45 αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Ἔστι γεγραμμένον ἐν τοῖς
 προφήταις·² καὶ ἔσονται πάντες διδασκοὶ θεοῦ· πᾶς οὖν ὁ ἀκούσας παρὰ
 46 τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς με· οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ
 47 μὴ ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος ἑώρακε τὸν πατέρα. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
 48 49 πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον. Ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. Οἱ πατέρες
 50 ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ καὶ ἀπέθανον·³ οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ
 51 τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἔξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ. Ἐγὼ εἰμι ὁ
 ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου,
 ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δέ, ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν, ἣν
 52 ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου-
 53 δαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν; Εἶπεν οὖν
 αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ
 54 ἀνθρώπου καὶ πίνετε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς. Ὁ τρώγων μου
 τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν
 55 τῇ ἐσχάτῃ ἡμέρᾳ. Ἡ γὰρ σὰρξ μου ἀληθῶς ἐστὶ βρωσίς, καὶ τὸ αἷμά μου ἀλη-
 56 θῶς ἐστὶ πόσις. Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν ἐμοὶ
 57 μένει καὶ ἐγὼ ἐν αὐτῷ. Καθὼς ἀπέστειλέ με ὁ ζῶν πατήρ καὶ ἐγὼ ζῶ διὰ τὸν
 58 πατέρα, καὶ ὁ τρώγων με καθεὶς ζήσεται δι' ἐμέ. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ
 τοῦ οὐρανοῦ καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα καὶ ἀπέ-
 59 θανον· ὁ τρώγων τούτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα. Ταῦτα εἶπεν ἐν
 συναγωγῇ διδάσκων ἐν Καπερναούμ.

60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον· σκληρός ἐστιν οὗτος ὁ
 61 λόγος· τίς δύναται αὐτοῦ ἀκοῦειν; Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσιν

^a 45. Is. 54, 13. Comp. Jer. 31, 33 sq.^b 49. Comp. Ex. 16, 15.

JOHN VI.

62 περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς· τοῦτο ὑμᾶς σκανδαλίζει· ἵ ἐὰν οὖν
 63 θεωρῇτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίοντα ὅπου ἦν τὸ πρότερον; Τὸ πνεῦμά
 ἐστὶ τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν,
 64 πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Ἀλλ' εἰσὶν ἐξ ὑμῶν τινες, οἳ οὐ πιστεύουσιν. ἦδει
 γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς, τίνες εἰσὶν οἳ μὴ πιστεύοντες καὶ τίς ἐστὶν ὁ παραδώσω
 65 αὐτόν. Καὶ ἔλεγε· διὰ τοῦτο εἶρηκα ὑμῖν, ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με,
 66 ἐὰν μὴ ἡ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς μου. Ἐκ τούτου πολλοὶ ἀπῆλθον τῶν
 67 μαθητῶν αὐτοῦ εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν. Εἶπεν οὖν ὁ
 68 Ἰησοῦς τοῖς δώδεκα· μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; Ἀπεκρίθη οὖν αὐτῷ Σίμων
 69 Πέτρος· κύριε, πρὸς τίνα ἀπολενσόμεθα; ῥήματα ζωῆς αἰωνίου ἔχεις· ἵ καὶ
 ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ Θεοῦ [τοῦ
 70 ζῶντος]. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην;
 71 καὶ ἐξ ὑμῶν εἷς διάβολός ἐστιν. Ἔλεγε δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτην·
 οὗτος γὰρ ἡμελλεν αὐτὸν παραδιδόναι εἰς ὧν ἐκ τῶν δώδεκα.

VII. 1 Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἠθέλεν ἐν
 τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐξήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

PART V.

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM
GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months.*

MATTH. XV. 1—20.

MARK VII. 1—23.

1 **Τ**ότε προσέρχονται τῷ Ἰησοῦ οἱ
ἀπὸ Ἱεροσολύμων γραμματεῖς καὶ
Φαρισαῖοι λέγοντες·

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φα-
ρισαῖοι καὶ τινες τῶν γραμματέων, ἐλ-
2 θόντες ἀπὸ Ἱεροσολύμων. Καὶ ἰδόν-
τες τινὰς τῶν μαθητῶν αὐτοῦ κοι-

3 ναῖς χειροῖ, τοῦτ' ἐστὶν ἀνίπτοις, ἐσθίουσας ἄρτους· (οἱ γὰρ
Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πνυγῇ νύφωνται
τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν
4 πρεσβυτέρων· καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ
ἐσθίουσι· καὶ ἄλλα πολλά ἐστὶν, ἃ παρέλαβον κρατεῖν, βα-
5 πτισμὸν ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν)· ἐπειτα

2 διὰ τί οἱ μαθηταί σου παραβαίνοσι
τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ
γὰρ νίπτονται τὰς χεῖρας αὐτῶν, ὅταν
3 ἄρτον ἐσθίωσιν. Ὁ δὲ ἀποκριθεὶς
7 εἶπεν αὐτοῖς.—Ὑποκριταί, καλῶς
προεφήτευσεν περὶ ὑμῶν Ἡσαΐας λέ-
8 γων·^a ἐγγίξει μοι ὁ λαὸς οὗτος τῷ
στόματι αὐτῶν, καὶ τοῖς χεῖλεσί με

ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ
οἱ γραμματεῖς· διὰ τί οἱ μαθηταί σου
οὐ περιπατοῦσι κατὰ τὴν παράδοσιν
τῶν πρεσβυτέρων, ἀλλὰ ἀνίπτοις χει-
6 ραῖς ἐσθίουσιν τὸν ἄρτον; Ὁ δὲ ἀπο-
κριθεὶς εἶπεν αὐτοῖς· ὅτι καλῶς
προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν
ὑποκριτῶν, ὡς γέγραπται·^a οὗτος ὁ
λαὸς τοῖς χεῖλεσί με τιμᾷ, ἡ δὲ καρδιά

^a 7 etc. Is. 29, 13.

MATTH. XV.

τιμῇ, ἣ δὲ καρδιά αὐτῶν πόρῳ
9 ἀπέχει ἀπ' ἐμοῦ. Μάτην δὲ σέβον-
ταί με διδάσκοντες διδασκαλίας,
ἐντάλματα ἀνθρώπων.—

3 —διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν
4 ὑμῶν; Ὁ γὰρ Θεὸς ἐνετείλατο λέ-
γων·^a τίμα τὸν πατέρα καὶ τὴν μη-
τέρα· καί· ὁ κακολογῶν πατέρα ἢ
5 μητέρα θανάτῳ τελευτάτω. Ὑμεῖς δὲ
λέγετε· ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μη-
τρὶ· δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς·
καὶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ
ἢ τὴν μητέρα αὐτοῦ.

6 Καὶ ἠκρωσάτε τὴν ἐντολὴν τοῦ
Θεοῦ διὰ τὴν παράδοσιν ὑμῶν.—

10 Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν
11 αὐτοῖς· ἀκούετε καὶ συνίετε. Οὐ τὸ
εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ
τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄν-
θρωπον.

αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούντα τὸν ἄνθρω-
16 πον. Εἴ τις ἔχει ὧτα ἀκούειν, ἀκούετω.

MATTH. XV.

12 Τότε προσελθόντες οἱ μαθηταὶ αὐτοῦ εἶπον αὐτῷ· οἶδας, ὅτι οἱ Φαρισαῖοι
13 ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; Ὁ δὲ ἀποκριθεὶς εἶπε· πῶσα γυνεαία,
14 ἢν οὐκ ἐβούλετο ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθῇσεται. Ἄφετε αὐτοὺς· ὁδηγοὶ
εἰσι τυφλοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν
ἐὰν ὀδηγῇ, ἀμφότεροι εἰς βόθυνον
15 πεισθύνονται. Ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν αὐτῷ· σράσσον ἡμῖν τὴν πωρα-
16 βολὴν ταύτην. Ὁ δὲ Ἰησοῦς εἶπεν·
17 ἀκριὴν καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ-
πω ροεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον
εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ

MARK VII.

7 αὐτῶν πόρῳ ἀπέχει ἀπ' ἐμοῦ. Μά-
την δὲ σέβονταί με διδάσκοντες δι-
δασκαλίας, ἐντάλματα ἀνθρώπων.

8 Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ
κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων,
βαπτισμούς, ξεστοῶν καὶ ποτηρίων, καὶ ἄλλα
παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

9 Καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε
τὴν ἐντολὴν τοῦ Θεοῦ, ἵνα τὴν παρά-
10 δοσιν ὑμῶν τηρήσῃτε. Μωϋσῆς γὰρ
εἶπε·^a τίμα τὸν πατέρα σου καὶ τὴν
μητέρα σου· καί· ὁ κακολογῶν πα-
τέρα ἢ μητέρα θανάτῳ τελευτάτω.

11 Ὑμεῖς δὲ λέγετε· ἐὰν εἴπῃ ἄνθρωπος
τῷ πατρὶ ἢ τῇ μητρὶ· κορβάν, (ὃ
ἐστι δῶρον,) ὃ ἐὰν ἐξ ἐμοῦ ὠφελη-

12 θῇς· καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν
ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ

13 αὐτοῦ, ἁκυροῦντες τὸν λόγον τοῦ
Θεοῦ τῇ παραδόσει ὑμῶν, ἣ παρεδώ-
κατε· καὶ παρόμοια τοιαῦτα πολλὰ

14 ποιεῖτε. Καὶ προσκαλεσάμενος πάν-
τα τὸν ὄχλον ἔλεγεν αὐτοῖς· ἀκούετε

15 μου πάντες καὶ συνίετε. Οὐδὲν ἐστιν
ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμε-
νον εἰς αὐτόν, ὃ δύναται αὐτὸν κοι-
νῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ'

αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινούντα τὸν ἄνθρω-
16 πον. Εἴ τις ἔχει ὧτα ἀκούειν, ἀκούετω.

MARK VII.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ
ὄχλου, ἐπληρώτων αὐτὸν οἱ μαθηταὶ

18 αὐτοῦ περὶ τῆς παραβολῆς. Καὶ λέ-
γει αὐτοῖς· οὕτω καὶ ὑμεῖς ἀσύνετοί
ἐστε; οὐ ροεῖτε, ὅτι πᾶν τὸ ἔξωθεν
εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ

^a 4 etc. Ex. 20, 12. Comp. Ex. 21, 17. Deut. 5, 16.

MATTH. XV.

18 καὶ εἰς ἀφεδρωῶνα ἐκβάλλεται· τὰ δὲ
ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
καρδίας. ἐξέρχεται, καὶ ἐκεῖνα κοινοῖ τὸν
19 ἄνθρωπον. Ἐκ γὰρ τῆς καρδίας ἐξέρ-
χονται διαλογισμοὶ πονηροί, φόνοι,
μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδο-
20 μαρτυρίαι, βλασφημίαι. Ταῦτά ἐστι
τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ
ἀνίπτοις χερσὶ φαργῆν οὐ κοινοῖ τὸν
ἄνθρωπον.

23 ὁφθαλμοὺς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα
ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

§ 68. The daughter of a Syrophenician woman is healed.—*Region of Tyre and Sidon.*

MATTH. XV. 21—28.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνε-
χώρησεν εἰς τὰ μέρη Τύρου καὶ Σι-
22 δῶνος. Καὶ ἰδοὺ, γυνὴ Χαναanaία
ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα
ἐκράνυσεν αὐτῷ λέγουσα· ἐλέησόν
με, κύριε, υἱὲ Δαυὶδ· ἡ θυγάτηρ μου
23 κακῶς δαιμονίζεται. Ὁ δὲ οὐκ ἀπε-
κρίθη αὐτῇ λόγον· καὶ προσελθόντες
οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέ-
γοντες· ἀπόλυσον αὐτήν, ὅτι κραῖζει
24 ὅπισθεν ἡμῶν. Ὁ δὲ ἀποκριθεὶς εἶ-
πεν· οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ
πρόβατα τὰ ἀπολωλότα οἴκου Ἰσ-
25 ραήλ. Ἡ δὲ ἐλθοῦσα προσεκύνει
αὐτῷ λέγουσα· κύριε, βοήθει μοι.
26 Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐκ ἔστι κα-
λὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ
27 βαλεῖν τοῖς κυναρίοις. Ἡ δὲ εἶπε·
ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει
ἀπὸ τῶν ψυχίων τῶν πιπτόντων ἀπὸ
τῆς τραπέζης τῶν κυρίων αὐτῶν.
28 Τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐ-
τῇ· ὦ γύναι, μεγάλη σου ἡ πίστις·
γενηθήτω σοι ὡς θέλεις. Καὶ ἰάθη
ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας
ἐκείνης.

MARK VII.

19 δύναται αὐτὸν κοινοῦσαι· ὅτι οὐκ
εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν,
ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν
ἀφεδρωῶνα ἐκπορεύεται, καθαρῶς
20 πάντα τὰ βρώματα. Ἔλεγε δέ· ὅτι
τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον,
21 ἐκεῖνο κοινοῖ τὸν ἄνθρωπον. Ἔσω-
θεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώ-
πων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορευόν-
22 ται, μοιχεῖαι, πορνεῖαι, φόνοι, κλοπαί,
πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια,

23 ὁφθαλμοὺς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη. Πάντα
ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

MARK VII. 24—30.

24 Καὶ ἐκεῖθεν ἀναστὰς ἀπῆλθεν εἰς
τὰ μεθόρια Τύρου καὶ Σιδῶνος. καὶ
εἰσελθὼν εἰς οἰκίαν οὐδένᾳ ἤθελε
γινῶναι· καὶ οὐκ ἠδυνήθη λαθεῖν.
25 Ἀκούσασα γὰρ γυνὴ περὶ αὐτοῦ, ἧς
εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκά-
θαρτον, ἐλθοῦσα προσέπεσε πρὸς τοὺς
26 πόδας αὐτοῦ. Ἦν δὲ ἡ γυνὴ Ἑλληνίς,
Συροφοινίκισσα τῷ γένει, καὶ ἠρώτα
αὐτόν, ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ
τῆς θυγατρὸς αὐτῆς.

27 Ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτῇ· ἄφες πρῶτον χορ-
τασθῆναι τὰ τέκνα· οὐ γὰρ καλὸν
ἐστι λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ
28 βαλεῖν τοῖς κυναρίοις. Ἡ δὲ ἀπεκρί-
θη καὶ λέγει αὐτῷ· ναί, κύριε· καὶ
γὰρ τὰ κυνάρια ὑποκάτω τῆς τραπέ-
ζης ἐσθίει ἀπὸ τῶν ψυχίων τῶν παι-
29 δίων. Καὶ εἶπεν αὐτῇ· διὰ τοῦτον
τὸν λόγον ὑπάγε· ἐξεληλύθε τὸ δαι-
30 μόνιον ἐκ τῆς θυγατρὸς σου. Καὶ
ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εἶρε
τὸ δαιμόνιον ἐξεληλυθός, καὶ τὴν θυ-
γατέρα βεβλημένην ἐπὶ τῆς κλίνης·

§ 69. A deaf and dumb man healed; also many others. Four thousand are fed.—
The Decapolis.

MATTH. XV. 29—38.

MARK VII. 31—37. VIII. 1—9.

- 29 Καὶ μεταβάς ἐκείθεν ὁ Ἰησοῦς ἦλθε παρὰ τὴν θάλασσαν τῆς Γαλιλαίας· καὶ ἀναβὰς εἰς τὸ ὄρος ἐκεί-
 θητο ἐκεῖ.
 33 παρακαλοῦσιν αὐτόν, ἵνα ἐπιθῇ αὐτῷ τὴν χεῖρα. Καὶ ἀπολαβόμενος
 αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν ἔβαλε τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα
 34 αὐτοῦ, καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐ-
 35 ρανὸν ἐστέναξε καὶ λέγει αὐτῷ· ἐφραθιά, ὃ ἐστι, διανοίχθητι. Καὶ εὐθέως
 36 διηνοίχθησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύνθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει
 37 διεστέλλετο, μᾶλλον περισσώτερον ἐκίρυσσον. Καὶ ὑπερπερισσῶς ἐξεπλήσσοντο,
 λέγοντες· καλῶς πάντα πεποιήκε· καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ τοὺς
 ἀλάλους λαλεῖν.

MATTH. XV.

- 30 Καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χολούς, τυφλοὺς,
 κωφοὺς, κελλούς, καὶ ἐτέρους πολλοὺς, καὶ ἔροψαν αὐτοὺς παρὰ τοὺς πόδας
 31 τοῦ Ἰησοῦ· καὶ ἐθεράπευσεν αὐτούς, ὥστε τοὺς ὄχλους θαυμάσαι βλέποντας
 κωφοὺς λαλοῦντας, κελλούς ὑγιεῖς, χολούς περιπατοῦντας, καὶ τυφλοὺς βλέπον-
 τας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

MARK VIII.

- 1 Ἐν ἐκείναις ταῖς ἡμέραις, παμπόλλου ὄχλου ὄντος καὶ μὴ ἐχόντων τί
 φάγωσι, προσκαλεσάμενος [ὁ Ἰη-
 σοῦς] τοὺς μαθητὰς αὐτοῦ λέγει αὐ-

MATTH. XV.

- 32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς
 μαθητὰς αὐτοῦ εἶπε· σπλαγχνίζομαι
 ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς
 προσμένουσί μοι, καὶ οὐκ ἔχουσι τί
 φάγωσι· καὶ ἀπολύσαι αὐτοὺς νήστευ-
 οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
 33 Καὶ λέγουσιν αὐτῷ οἱ μαθηταὶ αὐ-
 τοῦ· πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι
 τοσοῦτοι, ὥστε χορτάσαι ὄχλον το-
 34 σοῦτον; Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς·
 πόσους ἄρτους ἔχετε; οἱ δὲ εἶπον·
 35 ἐπτὰ, καὶ ὀλίγα ἰχθυῖδια. Καὶ ἐκέλευσε
 τοῖς ὄχλοις ἀναπεσεῖν ἐπὶ τὴν γῆν.
 36 Καὶ λαβὼν τοὺς ἐπτὰ ἄρτους καὶ τοὺς
 ἰχθυῖδας εὐχαριστήσας ἔκλασε καὶ
 ἔδωκε τοῖς μαθηταῖς αὐτοῦ, οἱ δὲ
- 2 τοῖς· σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι
 ἤδη ἡμέραι τρεῖς προσμένουσί μοι,
 3 καὶ οὐκ ἔχουσι τί φάγωσι. Καὶ ἐὰν
 ἀπολύσω αὐτοὺς νήστευ-
 οὐ αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ·
 4 τινὲς γὰρ αὐτῶν μακρόθεν ἦκουσι.
 4 Καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ
 αὐτοῦ· πόθεν τούτους δυνήσεται
 5 τις ὧδε χορτάσαι ἄρτων ἐν ἐρημίᾳ;
 5 Καὶ ἐπηρώτα αὐτούς· πόσους ἔχετε
 6 ἄρτους; οἱ δὲ εἶπον· ἐπτὰ. Καὶ
 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
 τῆς γῆς· καὶ λαβὼν τοὺς ἐπτὰ ἄρ-
 7 τους εὐχαριστήσας ἔκλασε καὶ ἐδίδου
 τοῖς μαθηταῖς αὐτοῦ, ἵνα παραθῶσι·

MATTH. XV.

57 μαθηταὶ τῷ ὄχλῳ. Καὶ ἔφαγον
πάντες καὶ ἔχορτάσθησαν· καὶ ἦσαν
τὸ περισσεῦον τῶν κλασμάτων, ἑπτὰ
38 σπυρίδας πλήρεις. Οἱ δὲ ἐσθίοντες
ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς
γυναικῶν καὶ παιδίων.

MARK VIII.

7 καὶ παρέθηκαν τῷ ὄχλῳ. Καὶ εἶχον
ἰχθύδια ὀλίγα· καὶ εὐλογήσας εἶπε
8 παραθεῖναι καὶ αὐτά. Ἐφαγον δὲ
καὶ ἔχορτάσθησαν· καὶ ἦσαν περισ-
σεύματα κλασμάτων, ἑπτὰ σπυρίδας.
9 Ἦσαν δὲ οἱ φαρόντες ὡς τετρακισ-
χίλιοι. καὶ ἀπέλυσεν αὐτούς.

§ 70. The Pharisees and Sadducees again require a sign. [See § 49.]—Near
Magdala.

MATTH. XV. 39. XVI. 1—4.

39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη
εἰς τὸ πλοῖον καὶ ἦλθεν εἰς τὰ ὄρια
Μαγδαλά.

XVI. 1 Καὶ προσελθόντες οἱ Φαρι-
σαῖοι καὶ Σαδδουκαῖοι πειράζοντες
ἐπηρώτησαν αὐτόν, σημεῖον ἐκ τοῦ
2 οὐρανοῦ ἐπιδειξάμενος αὐτοῖς. Ὁ δὲ
ἀποκριθεὶς εἶπεν αὐτοῖς· ὁψίας
γενομένης λέγετε· εὐδία, πυρόράζει γὰρ ὁ οὐρανός·
3 καὶ πρωΐ· σήμερον χειμῶν, πυρόράζει γὰρ στυγνάζων ὁ
οὐρανός. ὑποκριταί, τὸ μὲν πρόσωπον τοῦ οὐρανοῦ
γινώσκετε διακρίνειν, τὰ δὲ σημεῖα
4 τῶν καιρῶν οὐ δύνασθε; Γενεὰ
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ·
καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ
τὸ σημεῖον Ἰωάννου τοῦ προφήτου.—

MARK VIII. 10—12.

10 Καὶ εὐθέως ἐμβὰς εἰς τὸ πλοῖον
μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν εἰς
τὰ μέρη Δαλμανουθά.

11 Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρ-
ξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ'
αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ,
πειράζοντες αὐτόν.

12 Καὶ ἀτασθενάξας τῷ
πνεύματι αὐτοῦ λέγει· τί ἡ γενεὰ αὐ-
τῇ σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν,
εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

§ 71. The Disciples cautioned against the leaven of the Pharisees, etc.—N. E. coast
of the Lake of Galilee.

MATTH. XVI. 4—12.

4 —Καὶ καταλιπὼν αὐτοὺς ἀπῆλθε.
5 Καὶ ἐλθόντες οἱ μαθηταὶ αὐ-
τοῦ εἰς τὸ πέραν ἐπελάθοντο ἄρ-
6 τους λαβεῖν. Ὁ δὲ Ἰησοῦς εἶπεν
αὐτοῖς· ὁρᾶτε καὶ προσέχετε ἀπὸ
τῆς ζύμης τῶν Φαρισαίων καὶ
7 Σαδδουκαίων. Οἱ δὲ διελογίζοντο
ἐν ἑαυτοῖς λέγοντες· ὅτι ἄρτους οὐκ
8 ἐλάβομεν. Γινὼς δὲ ὁ Ἰησοῦς εἶπεν
[αὐτοῖς]· τί διαλογίζεσθε ἐν ἑαυτοῖς,

MARK VIII. 13—21.

13 Καὶ ἀφείς αὐτοὺς ἐμβὰς πάλιν εἰς
τὸ πλοῖον ἀπῆλθεν εἰς τὸ πέραν.
14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους,
καὶ εἰ μὴ ἑνα ἄρτον οὐκ εἶχον μεθ'
15 ἑαυτῶν ἐν τῷ πλοίῳ. Καὶ διεστέλ-
λετο αὐτοῖς λέγων· ὁρᾶτε, βλέπετε
ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
16 τῆς ζύμης Ἡρώδου. Καὶ διελογί-
ζοντο πρὸς ἀλλήλους λέγοντες· ὁ-
17 τι ἄρτους οὐκ ἔχομεν. Καὶ γινὼς
ὁ Ἰησοῦς λέγει αὐτοῖς· τί διαλο-

MATTH. XVI.

MARK VIII.

ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε ;
9 Οὕτω νοεῖτε ;

γίγνωσθε, ὅτι ἄρτους οὐκ ἔχετε ; Οὐ-
πω νοεῖτε, οὐδὲ συνίετε ; ἔτι πεπω-

18 ρωμένην ἔχετε τὴν καρδίαν ὑμῶν ; Ὁ θ·αλμοὺς ἔχοντες οὐ
βλέπετε ; καὶ ὅτι ἔχοντες οὐκ ἀκούετε ; καὶ οὐ μνημονεύετε ;

19 Ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς

οὐδὲ μνημονεύετε τοὺς τοὺς πεντακισχιλίους, πόσους κοφίρους

πέριτε ἄρτους τῶν πεντακισχιλίων, καὶ πλήρεις κλασμάτων ἤρατε ; λέγουσιν

10 πόσους κοφίρους ἐλάβετε ; οἱ δὲ τοὺς 20 αὐτῷ· δῶδεκα. Ὅτε δὲ τοὺς ἐπὶ τὰ

ἐπὶ τὰ ἄρτους τῶν τετρακισχιλίων, εἰς τοὺς τετρακισχιλίους, πόσων σπυ-

11 καὶ πόσας σπυρίδας ἐλάβετε ; Πῶς ρίδων πληρώματι κλασμάτων ἤρατε ;

οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτον εἶπον 21 οἱ δὲ εἶπον· ἐπὶ τὰ. Καὶ ἔλεγεν αὐτοῖς·

ὑμῖν, προσέχειν ἀπὸ τῆς ζύμης τῶν πῶς οὐ συνίετε ;

12 Φαρισαίων καὶ Σαδδουκαίων ; Τότε

συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτον,

ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

§ 72. A blind man healed.—Bethsaida (Julias).

MARK VIII. 22—26.

22 Καὶ ἔρχεται εἰς Βηθσαϊδάν, καὶ γέρονσιν αὐτῷ τυφλόν, καὶ παρακαλοῦσιν
23 αὐτόν, ἵνα αὐτοῦ ἄψηται. Καὶ ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήγαγεν
αὐτὸν ἔξω τῆς κώμης· καὶ πύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθείς τὰς χεῖρας
24 αὐτῷ, ἐπηρώτα αὐτόν, εἴ τι βλέπει. Καὶ ἀναβλέψας ἔλεγε· βλέπω τοὺς ἀνθρώ-
25 πους ὡς δένδρα περιπατοῦντας. Εἶτα πάλιν ἐπέθηκε τὰς χεῖρας ἐπὶ τοὺς
ὀφθαλμοὺς αὐτοῦ, καὶ ἐποίησεν αὐτὸν ἀναβλέπειν· καὶ ἀποκατεστάνη, καὶ
26 ἐνέβλεψε τηλαυγῶς ἅπαντας. Καὶ ἀπέστειλεν αὐτόν εἰς οἶκον αὐτοῦ λέγων·
μηδὲ εἰς τὴν κώμην εἰσελθῆς, μηδὲ εἰπῆς τινὶ ἐν τῇ κώμῃ.

§ 73. Peter and the rest again profess their faith in Christ. [See § 66.]—Region of
Cesarea Philippi.

MATTH. XVI. 13—20.

MARK VIII. 27—30.

LUKE IX. 18—21.

13 Ἐλθὼν δὲ ὁ Ἰησοῦς 27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς 18 Καὶ ἐγένετο ἐν τῷ
εἰς τὰ μέρη Καισαρείας καὶ οἱ μαθηταὶ αὐτοῦ εἰς εἶναι αὐτόν προσευχό-
τῆς Φιλίππου ἡρώτα τὰς κώμας Καισαρείας μενον καταμόνας, συν-
τοὺς μαθητὰς αὐτοῦ λέ- τῆς Φιλίππου· καὶ ἐν τῇ ἦσαν αὐτῷ οἱ μαθη-
γων· τίνα με λέγουσιν οὐδὲ ἐπηρώτα τοὺς μα- ταί. καὶ ἐπηρώτησεν
οἱ ἄνθρωποι εἶναι, τὸν θητὰς αὐτοῦ, λέγων αὐ- αὐτοὺς λέγων· τίνα με
υῖόν τοῦ ἀνθρώπου ; τοῖς· τίνα με λέγουσιν οἱ λέγουσιν οἱ ὄχλοι εἶναι ;
14 Οἱ δὲ 28 ἄνθρωποι εἶναι ; Οἱ δὲ 19 Οἱ δὲ ἀποκριθέντες εἶ-
εἶπον· οἱ μὲν Ἰωάννην ἀπεκρίθησαν· Ἰωάννην πορ· Ἰωάννην τὸν βαπ-
τὸν βαπτιστήν· ἄλλοι τὸν βαπτιστήν καὶ ἄλλοι τιστήν· ἄλλοι δὲ, Ἰλῖαν·
δέ, Ἰλῖαν· ἄλλοι δὲ, ἔρα ἄλλοι δὲ, ὅτι προσήτης

MATTH. XVI.

MARK VIII.

LUKE IX.

- 15 Ἰερεμίαν ἢ ἕνα τῶν προ- 29 τῶν προφητῶν. Καὶ τις τῶν ἀρχαίων ἀνέστη.
 16 φητῶν. Λέγει αὐτοῖς· αὐτὸς λέγει αὐτοῖς· 20 Εἶπε δὲ αὐτοῖς· ὑμεῖς
 16 εἶναι; Ἀποκριθεὶς δὲ ὑμεῖς δὲ τίνα με λέ- δὲ τίνα με λέγετε εἶ-
 16 Σίμων Πέτρος εἶπε· σὺ γετε εἶναι; ἀποκριθεὶς ραι;
 εἶ ὁ Χριστός, ὁ υἱὸς δὲ ὁ Πέτρος λέγει αὐ- Πέτρος εἶπε· τὸν Χρι-
 τοῦ θεοῦ τοῦ ζῶντος. στὸν τοῦ θεοῦ.
- 17 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ· μακάριος εἶ, Σίμων βάρ Ἰωνᾶ· ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι, ἀλλ' ὁ
 18 πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. Καὶ γὰρ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω
 19 αὐτήν. Καὶ δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐ- μου τὴν ἐκκλησίαν, καὶ πύλαι ἄδου οὐ κατισχύουσιν
 19 ρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λε-
 20 λυμένον ἐν τοῖς οὐρα- 20 τοῖς. Τότε διεστείλατο 30 Καὶ ἐπετίμησεν αὐτοῖς, 21 Ὁ δὲ ἐπιτιμήσας αὐτοῖς·
 20 τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ λέγωσι περὶ παρηγγεῖλε μηδενὶ λέγειν
 ἵνα μηδενὶ εἰπωσιν, ὅτι αὐτοῦ. τοῦτο·
 αὐτός ἐστιν ὁ Χριστός.

§ 74. Our Lord foretells his own death and resurrection, and the trials of his followers.
 —Region of Cesarea Philippi.

MATTH. XVI. 21—28.

MARK VIII. 31—38.

LUKE IX. 22—27.

- 21 Ἀπὸ τότε ἤρξατο ὁ 31 Καὶ ἤρξατο διδάσκειν 22 Εἰπὼν· ὅτι δεῖ τὸν
 Ἰησοῦς δεικνύειν τοῖς αὐτούς, ὅτι δεῖ τὸν υἱὸν
 μαθηταῖς αὐτοῦ, ὅτι τοῦ ἀνθρώπου πολλὰ
 δεῖ αὐτὸν ἀπελθεῖν εἰς παθεῖν καὶ ἀποδοκιμα-
 Ἱεροσόλυμα καὶ πολλὰ σθῆναι ἀπὸ τῶν πρεσ-
 παθεῖν ἀπὸ τῶν πρεσ- βυτέρων καὶ τῶν ἀρ-
 βυτέρων καὶ ἀρχιερέων χιερέων καὶ τῶν γραμ-
 καὶ γραμματέων καὶ ἀπο- ματέων καὶ ἀποκτανθῆ-
 κτανθῆναι καὶ τῇ τρίτῃ ραι καὶ μετὰ τρεῖς ἡμέ-
 22 ἡμέρᾳ ἐγερθῆναι. Καὶ 32 ρας ἀναστῆναι· 1 καὶ παρῆσθαι τὸν λόγον ἐλά-
 22 προσλαβόμενος αὐτὸν ὁ λει. Καὶ προσλαβόμενος αὐτὸν ὁ
 Πέτρος ἤρξατο ἐπιτιμαῖν αὐτῷ λέγων· Ἰλεώς σοι, κύριε, οὐ μὴ ἔσται σοι 33
 23 τοῦτο. Ὁ δὲ στραφεὶς εἶπε τῷ Πέτρῳ· ὅτι δεῖ ἐπιστραφεῖς καὶ ἰδὼν τοὺς
 Πέτρῳ· ὕπαγε ὀπίσω μου, σατανᾶ· σατανᾶ, 33 Ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς
 σκάνδαλόν μου εἶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλὰ τὰ μαθητὰς αὐτοῦ ἐπετίμησε τῷ Πέτρῳ
 τὰ τοῦ θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώ- 34 τῶν ἀνθρώπων. Καὶ προσκαλεσά-
 34 πων. μενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐ-

MATTH. XVI.

MARK VIII.

LUKE IX.

24 Τότε ὁ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀρᾷτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν. ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, εὐρήσει αὐτήν.

26 Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

τοῦ εἶπεν αὐτοῖς· ὅστις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀρᾷτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, [οὐτος] σώσει αὐτήν.

36 Τί γὰρ ὠφελήσει ἄνθρωπον, ἐὰν κερδήσῃ τὸν κόσμον ὅλον καὶ ζημιωθῇ τὴν ψυχὴν αὐτοῦ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Ὅς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλ-

23 Ἐλεγε δὲ πρὸς πάντας· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀρᾷτω τὸν σταυρὸν αὐτοῦ καὶ ἡμέραν καὶ ἀκολουθεῖτω μοι. Ὅς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὅς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

25 Τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; Ὅς γὰρ ἂν ἐπαισχυνηθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἀγίων ἀγγέλων.

Θη ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν

ἀγίων. Καὶ ἔλεγεν

28 Ἀμὴν λέγω ὑμῖν, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

αὐτοῖς· ἀμὴν λέγω ὑμῖν, ὅτι εἰσὶ τινες τῶν ὧδε ἐστηκότων, οἵτινες οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

27 Λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶ τινες τῶν ὧδε ἐστῶτων, οἳ οὐ μὴ γεύσονται θανάτου, ἕως ἂν ἴδωσι τὴν βασιλείαν τοῦ Θεοῦ.

§ 75. The Transfiguration. Our Lord's subsequent discourse with the three Disciples.—Region of Caesarea Philippi.

MATTH. XVII. 1—13.

MARK IX. 2—13.

LUKE IX. 28—36.

1 Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς

2 Καὶ μεθ' ἡμέρας ἑξ παραλαμβάνει ὁ Ἰησοῦς

28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους, ὥς

MATTH. XVII.

τὸν Πέτρον καὶ Ἰάκω-
 βον καὶ Ἰωάννην τὸν
 ἀδελφὸν αὐτοῦ, καὶ ἀν-
 αφέρει αὐτοὺς εἰς ὄρος
 2 ὑψηλὸν κατ' ἰδίαν. Καὶ
 μετεμορφώθη ἔμπρο-
 σθεν αὐτῶν, καὶ ἔλαμψε
 τὸ πρόσωπον αὐτοῦ ὡς
 ὁ ἥλιος, τὰ δὲ ἱμάτια
 αὐτοῦ ἐγένετο λευκὰ ὡς
 3 τὸ φῶς. Καὶ ἰδοὺ, ὥφ-
 θησαν αὐτοῖς Μωϋσῆς
 καὶ Ἡλίας, μετ' αὐτοῦ
 συλλαλοῦντες.

32 σαλήμ. Ὁ δὲ Πέτρος καὶ οἱ σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ. διαγρη-
 γορίσαντες δὲ εἶδον τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνε-

4 Ἀποκριθεὶς δὲ ὁ Πέ-
 τρος εἶπε τῷ Ἰησοῦ·
 κύριε, καλὸν ἐστὶν ἡμᾶς
 ὥδε εἶναι· εἰ θέλεις,
 ποιήσωμεν ὥδε τρεῖς
 σκηνάς, σοὶ μίαν καὶ
 Μωϋσῇ μίαν καὶ μίαν
 5 Ἡλίᾳ. Ἐτι αὐτοῦ λα-
 λούντος, ἰδοὺ, νεφέλη
 φωτεινὴ ἐπεσκέασεν αὐ-
 τοὺς· καὶ ἰδοὺ, φωνὴ ἐκ
 τῆς νεφέλης λέγουσα·^a
 οὗτός ἐστιν ὁ υἱός μου
 ὁ ἀγαπητός, ἐν ᾧ εὐδό-
 κησα· αὐτοῦ ἀκούετε.
 6 Καὶ ἀκούσαντες οἱ μα-
 θηταὶ ἔπεσον ἐπὶ πρός-
 ωπον αὐτῶν καὶ ἐφοβή-
 7 θησαν σφόδρα. Καὶ
 προσελθὼν ὁ Ἰησοῦς
 ἤψατο αὐτῶν καὶ εἶπεν· ἐγέρθητε
 8 καὶ μὴ φοβεῖσθε. Ἐπάραντες δὲ

MARK IX.

τὸν Πέτρον καὶ τὸν Ἰά-
 κωβον καὶ Ἰωάννην, καὶ
 ἀναφέρει αὐτοὺς εἰς ὄ-
 ρος ὑψηλὸν κατ' ἰδίαν
 μόνους· καὶ μετεμορ-
 φώθη ἔμπροσθεν αὐ-
 3 τῶν, ¹ καὶ τὰ ἱμάτια
 αὐτοῦ ἐγένετο στίλβον-
 τα, λευκὰ λίαν ὡς χιών,
 οἷα γραφεὺς ἐπὶ τῆς γῆς
 οὐ δύναται λευκάναι.
 4 Καὶ ὥφθη αὐτοῖς Ἡ-
 λίας σὺν Μωϋσεϊ· καὶ
 ἦσαν συλλαλοῦντες τῷ
 Ἰησοῦ.

5 Καὶ ἀποκριθεὶς ὁ Πέ-
 τρος λέγει τῷ Ἰησοῦ·
 ῥαββί, καλὸν ἐστὶν ἡμᾶς
 ὥδε εἶναι· καὶ ποιήσω-
 μεν σκηνάς τρεῖς, σοὶ
 μίαν καὶ Μωϋσεϊ μίαν
 6 καὶ Ἡλίᾳ μίαν. Οὐ γὰρ
 ᾔδει τί λαλήσῃ· ἦσαν
 7 γὰρ ἔκφοβοι. Καὶ ἐγέ-
 νετο νεφέλη ἐπισκιάζου-
 σα αὐτοῖς· καὶ ἦλθε
 φωνὴ ἐκ τῆς νεφέλης
 [λέγουσα]·^a οὗτός ἐστιν
 ὁ υἱός μου ὁ ἀγαπητός·
 8 αὐτοῦ ἀκούετε. Καὶ
 ἐξάπινα περιβλεψάμενοι
 οὐκ ἐκί οὐδὲνα εἶδον, ἀλ-
 λὰ τὸν Ἰησοῦν μόνον
 μεθ' ἑαυτῶν.

36 φωνὴν εὐρέθη ὁ Ἰησοῦς μόνος. Καὶ
 αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγει-

LUKE IX.

ἡμέραι ὀκτώ, καὶ παρα-
 λαβὼν Πέτρον καὶ Ἰω-
 ἀννην καὶ Ἰάκωβον ἀνέ-
 βη εἰς τὸ ὄρος προσεύ-
 29 ξασθαι. Καὶ ἐγένετο ἐν
 τῷ προσεύχεσθαι αὐτὸν
 τὸ εἶδος τοῦ προσώπου
 αὐτοῦ ἕτερον, καὶ ὁ ἱμα-
 τισμός αὐτοῦ λευκός
 30 ἕξαστραπτῶν. Καὶ ἰδοὺ,
 ἄνδρες δύο συνελάλουν
 αὐτῷ, οἵτινες ἦσαν Μωϋ-
 31 σῆς καὶ Ἡλίας, ¹ οἱ ὁφ-
 θέντες ἐν δόξῃ ἔλεγον
 τὴν ἔξοδον αὐτοῦ, ἣν
 ἐμελλε πληροῦν ἐν Ἱερου-
 33 σαλὴμ. Καὶ ἐγέ-
 νετο ἐν τῷ διαχωρίζε-
 σθαι αὐτοὺς ἀπ' αὐτοῦ,
 εἶπεν ὁ Πέτρος πρὸς τὸν
 Ἰησοῦν· ἐπιστάτα, κα-
 λὸν ἐστὶν ἡμᾶς ὥδε εἶ-
 ναι· καὶ ποιήσωμεν σκη-
 νὰς τρεῖς, μίαν σοὶ καὶ
 μίαν Μωϋσεϊ, καὶ μίαν
 Ἡλίᾳ, μὴ εἰδὼς ὁ λέγει.
 34 Ταῦτα δὲ αὐτοῦ λέ-
 γοντος ἐγένετο νεφέλη
 καὶ ἐπεσκέασεν αὐτούς·
 ἐφοβήθησαν δὲ ἐν τῷ
 ἐκείνους εἰσελθεῖν εἰς
 35 τὴν νεφέλην. Καὶ φω-
 νὴ ἐγένετο ἐκ τῆς νεφέ-
 λης λέγουσα·^a οὗτός
 ἐστὶν ὁ υἱός μου ὁ ἀγα-
 πητός· αὐτοῦ ἀκούετε.
 Καὶ ἐν τῷ γενέσθαι τὴν

^a 5 etc. Comp. | Pet. 1, 17.

MATTH. XVII.

LUKE IX.

τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶ-
 δον, εἰ μὴ τὸν Ἰησοῦν μόνον.
 9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
 ὄρους, ἐπετείλατο αὐτοῖς ὁ Ἰη-
 σοῦς λέγων· μηδεὶ ἐῖπητε τὸ
 ὄραμα, ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώ-
 10 που ἐκ νεκρῶν ἀναστῇ. Καὶ ἐπηρώ-
 τησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέ-
 γοντες· τί οὖν οἱ γραμματεῖς λέγου-
 σιν, ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;
 11 Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐ-
 τοῖς· Ἠλίας μὲν ἔρχεται πρῶτον, καὶ
 12 ἀποκαταστήσει πάντα· λέγω δὲ ὑμῖν,
 ὅτι Ἠλίας ἤδη ἦλθε, καὶ οὐκ ἐπέ-
 γνωσαν αὐτόν, ἀλλ' ἐποίησαν ἐν αὐ-
 τῷ ὅσα ἠθέλησαν· οὕτω καὶ ὁ υἱὸς
 13 τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ'
 αὐτῶν. Τότε συνῆκαν οἱ μαθηταί,
 ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ
 εἶπεν αὐτοῖς.

λαν ἐν ἐκείναις ταῖς ἡμέραις οὐδέν
 ὧν ἑώρακασιν.

MARK IX.

9 Καταβαινόντων δὲ αὐτῶν ἀπὸ τοῦ
 ὄρους, διεστείλατο αὐτοῖς, ἵνα μηδεὶ
 διηγήσωνται ἃ εἶδον, εἰ μὴ ὅταν
 ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
 10 ἀναστῇ. Καὶ τὸν λόγον ἐκράτησαν
 πρὸς ἑαυτοὺς συζητοῦντες, τί ἐστι
 11 τὸ ἐκ νεκρῶν ἀναστῆναι. Καὶ ἐπη-
 ρώτων αὐτὸν λέγοντες· ὅτι λέγουσιν
 οἱ γραμματεῖς, ὅτι Ἠλίαν δεῖ ἐλθεῖν
 12 πρῶτον; Ὁ δὲ ἀποκριθεὶς εἶπεν ἀπο-
 κατιστῆ πάντα· καὶ πῶς γέγραπται
 ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πολλὰ
 13 πάθῃ καὶ ἔξουδενωθῇ; Ἀλλὰ λέγω
 ὑμῖν, ὅτι καὶ Ἠλίας ἐλήλυθε, καὶ ἐποίη-
 σαν αὐτῷ ὅσα ἠθέλησαν· καθὼς
 γέγραπται ἐπ' αὐτόν.

§ 76. The healing of a Demoniac, whom the Disciples could not heal.—*Region of*
Cesarea Philippi.

MATTH. XVII. 14—21.

MARK IX. 14—29.

LUKE IX. 37—43.

14 Καὶ ἐλθόντων αὐτῶν
 πρὸς τὸν ὄχλον,
 15 γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ
 εὐθέως πῶς ὁ ὄχλος ἰδὼν αὐτὸν ἐξεθαμ-
 βήθη, καὶ προστρέχοντες ἠσπάζοντο αὐ-
 16 τόν. Καὶ ἐπηρώτησε τοὺς γραμματεῖς· τί
 προσῆλθεν αὐτῷ ἄνθρωπος, γονυ-
 15 πετῶν αὐτόν· καὶ λέγων·
 κύριε, ἐλέησόν μου τὸν
 υἱόν, ὅτι σεληνιάζεται
 καὶ κακῶς πάσχει· πολ-
 λάκις γὰρ πίπτει εἰς τὸ
 πῦρ, καὶ πολλάκις εἰς τὸ
 16 ὕδωρ. Καὶ προσήνεγκα

14 Καὶ ἐλθὼν πρὸς τοὺς
 μαθητάς εἶδεν ὄχλον
 πολλὸν περὶ αὐτοὺς καὶ
 15 γραμματεῖς συζητοῦντας αὐτοῖς. Καὶ
 εὐθέως πῶς ὁ ὄχλος ἰδὼν αὐτόν ἐξεθαμ-
 βήθη, καὶ προστρέχοντες ἠσπάζοντο αὐ-
 16 τόν. Καὶ ἐπηρώτησε τοὺς γραμματεῖς· τί
 προσῆλθεν αὐτῷ ὄχλος εἶπε· διδά-
 σκαλε, ἦνεγκα τὸν υἱόν
 μου πρὸς σε, ἕχοντι
 18 πνεῦμα ἄλαλον. Καὶ
 ὅπου ἂν αὐτόν καταλά-
 βῃ, ῥήσσει αὐτόν· καὶ
 ἀφρίξει, καὶ τρίξει τοὺς
 ὀδόντας αὐτοῦ καὶ ξη-

37 Ἐγένετο δὲ ἐν τῇ ἐξῆς
 ἡμέρᾳ, κατελθόντων αὐ-
 τῶν ἀπὸ τοῦ ὄρους,
 συνήντησεν αὐτῷ ὄχλος
 πολὺς.
 Καὶ ἰδοὺ, ἀνὴρ
 ἀπὸ τοῦ ὄχλου ἀνεβόησε
 λέγων· διδάσκαλε, δέο-
 μαί σου, ἐπίβλεψον ἐπὶ
 τὸν υἱόν μου, ὅτι μορο-
 39 γενής ἐστί μοι· καὶ ἰδοὺ,
 πνεῦμα λαμβάνει αὐτόν,
 καὶ ἐξαίγνης κινήσει, καὶ
 σπαράσσει αὐτόν μετὰ

MATTH. XVII.

MARK IX.

LUKE IX.

- αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἡδυνήθησαν αὐτὸν θεραπεῦσαι.
- 17 Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι μεθ' ὑμῶν; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
- 18 Καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον, καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον· διὰ τί ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· διὰ τὴν ἀπιστίαν ὑμῶν. ἂμην γὰρ λέγω ὑμῖν, εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τοῦτο· μεταβήθι ἐν τεύθει ἐκεῖ, καὶ μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
- ραίνεται. Καὶ εἶπον τοῖς μαθηταῖς σου, ἵνα αὐτὸ ἐκβάλωσι, καὶ οὐκ ἴσχυσαν. Ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει· ὦ γενεὰ ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε αὐτὸν πρὸς με.
- 20 Καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν, καὶ ἰδὼν αὐτόν, εὐθὺς τὸ πνεῦμα ἐσπάραξεν αὐτόν· καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. Καὶ ἐπηρώτησε τὸν πατέρα αὐτοῦ· πόσος χρόνος ἐστίν, ὡς τοῦτο γέγονεν αὐτῷ; ὁ δὲ εἶπε· παιδιόθεν· καὶ πολλάκις αὐτόν καὶ εἰς πῦρ ἔβαλε καὶ εἰς ὕδατα, ἵνα ἀπολέσῃ αὐτόν· ἀλλ' εἴ τι δύνασαι, βοήθησον ἡμῖν, σπλαγχνισθεὶς ἐφ' ἡμᾶς. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τό, εἰ δύνασαι πιστεῦσαι.
- 24 πάντα δυνατὰ τῷ πιστεύοντι. Καὶ εὐθὺς κράζας ὁ πατήρ τοῦ παιδίου μετὰ δακρύων ἔλεγε· πιστεύω [κύριε]· βοήθει μου τῇ ἀπιστίᾳ. Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι ἐπισυντρέχει ὄχλος, ἐπετίμησε τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ· τὸ πνεῦμα τὸ ἁλαλθὼν καὶ κωφόν, ἐγὼ σοι ἐπιτάσσω· ἐξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσελθῆς εἰς αὐτόν. Καὶ κράζαν καὶ πολλὰ σπαράζαν αὐτόν ἐξῆλθε. καὶ ἐγένετο ὥς ἐν νεκρῷ, ὥστε πολλοὺς λεγεῖν, ὅτι ἀπέθανεν.
- 27 Ὁ δὲ Ἰησοῦς κρατήσας αὐτόν τῆς χειρὸς ἤγειρεν αὐτόν· καὶ ἀνέστη.
- 28 Καὶ εἰσελθόντα αὐτόν εἰς οἶκον οἱ μαθηταὶ αὐτοῦ ἐπηρώτων αὐτόν κατ' ἰδίαν· ὅτι ἡμεῖς οὐκ ἡδυνήθημεν ἐκβαλεῖν αὐτό; Καὶ εἶπεν αὐτοῖς· τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεῖν, εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.
- ἀφροῦ, καὶ μόγις ἀποχωρεῖ ἀπ' αὐτοῦ συντρίβον αὐτόν. Καὶ ἐδεήθη τῶν μαθητῶν σου, ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἡδυνήθησαν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· ὦ γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. Ἐτι δὲ προσερχομένου αὐτοῦ ἔρῳξεν αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν.
- Ἐπιτίμησε δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ.
- 43 Ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ.—

§ 77. Jesus again foretells his own Death and Resurrection. [See § 71.]—Galilee.

MATTH. XVII. 22, 23.

MARK IX. 30—32.

LUKE IX. 43—45.

22 Ἀναστρεφόμενων δὲ 30 αὐτῶν ἐν τῇ Γαλιλαίᾳ,

Καὶ ἐκεῖθεν ἐξελθόν-
τες παρεπορεύοντο διὰ
τῆς Γαλιλαίας· καὶ οὐκ
ἤθελεν, ἵνα τις γινῶ.

43—Πάντων δὲ θαυμαζόν-
των ἐπὶ πᾶσιν οἷς ἐποίη-
σεν ὁ Ἰησοῦς, εἶπε πρὸς
τοὺς μαθητὰς αὐτοῦ·

εἶπεν αὐτοῖς ὁ Ἰησοῦς·
μέλλει ὁ υἱὸς τοῦ ἀν-
θρώπου παραδίδοσθαι
εἰς χεῖρας ἀνθρώπων,

31 Ἐδίδασκε γὰρ τοὺς μα-
θητὰς αὐτοῦ καὶ ἔλεγεν
αὐτοῖς· ὅτι ὁ υἱὸς τοῦ
ἀνθρώπου παραδίδοται
εἰς χεῖρας ἀνθρώπων,
καὶ ἀποκτενοῦσιν αὐ-
τόν· καὶ ἀποκτανθεὶς

44 Ἐθέσθε ὑμεῖς εἰς τὰ
ὅσα ὑμῶν τοὺς λόγους
τούτους· ὁ γὰρ υἱὸς
τοῦ ἀνθρώπου μέλλει
παραδίδοσθαι εἰς χεῖ-
ρας ἀνθρώπων. Οἱ δὲ

23 καὶ ἀποκτενοῦσιν αὐ-
τόν, καὶ τῇ τρίτῃ ἡμέρᾳ
ἐγερθήσεται. Καὶ ἐλυ-
πήθησαν σφόδρα.

32 σεται. Οἱ δὲ ἠγνόουν τὸ
ῥήμα, καὶ ἐφοβοῦντο αὐ-
τόν ἐπερωτῆσαι.

45 ρας ἀνθρώπων. Οἱ δὲ
ἠγνόουν τὸ ῥήμα τοῦτο,
καὶ ἦν παρακεκαλυμμέ-
νον ἀπ' αὐτῶν, ἵνα μὴ
αἰσθῶνται αὐτό· καὶ
ἐφοβοῦντο ἐρωτῆσαι αὐ-
τόν περὶ τοῦ ῥήματος τούτου.

§ 78. The Tribute-money miraculously provided.—Capernaum.

MATTH. XVII. 24—27.

MARK IX. 33.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερ- 33 ναοῦμ, προσῆλθον οἱ τὰ δίδραχμα

Καὶ ἦλθεν εἰς Καπερναοῦμ.—

λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον· ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δι-
25 δραχμα; Ἄγει· καὶ καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτόν ὁ
Ἰησοῦς λέγων· τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι

26 τέλη ἢ κῆρσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἄλλοτρίων; Ἄγει αὐτῷ ὁ
Πέτρος· ἀπὸ τῶν ἄλλοτρίων. ἔφη αὐτῷ ὁ Ἰησοῦς· ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.

27 Ἴνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν βύλε ἄγκιστρον,
καὶ τὸν ἀναβάτῃα πρῶτον ἶχθιν ἄρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὐρήσεις
στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

§ 79. The Disciples contend who should be the greatest. Jesus exhorts to humility, forbearance, and brotherly love.—Capernaum.

MATTH. XVIII. 1—35.

MARK IX. 33—50.

LUKE IX. 46—50.

1 Ἐν ἐκείνῃ τῇ ὥρᾳ 33 προσῆλθον οἱ μαθηταὶ
τῷ Ἰησοῦ λέγοντες· τίς
ἄρα μεῖζων ἐστὶν ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν;

Καὶ ἐν τῇ οἰκίᾳ γενό-
μενος ἐπρωῖτα αὐτούς·
τί ἐν τῇ ὁδῷ πρὸς ἑαν-
34 τοὺς διελογίζεσθε; Οἱ
δὲ ἐσιώπων· πρὸς ἀλλή-

46 Εἰσῆλθε δὲ διαλογι-
σθὲς ἐν αὐτοῖς, τὸ τίς ἂν
47 εἴη μεῖζων αὐτῶν. Ὁ δὲ
Ἰησοῦς ἰδὼν τὸν διαλογι-
σμὸν τῆς καρδίας αὐτῶν,

MARK IX.

35 λους γὰρ διελέχθησαν ἐν τῇ ὁδῷ, τίς μείζων. Καὶ καθίσας ἐφώνησε τοὺς δώδεκα καὶ λέγει αὐτοῖς· εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος

MATTH. XVIII.

καὶ πάντων διάκονος.

LUKE IX.

2 Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον ἔστη-
σεν αὐτὸ ἐν μέσῳ αὐτῶν

36 Καὶ λαβὼν παιδίον ἔ-

ἐπιλαβόμενος

3 ἡ καὶ εἶπεν· ἂμην λέγω ὑμῖν, ἔαν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παι-
δία, οὐ μὴ εἰσελθῇτε εἰς τὴν βασιλείαν τῶν οὐ-

στησεν αὐτὸ ἐν μέσῳ αὐ-

18 παρ' ἐαυτῶν ἡ καὶ εἶπεν

4 ρανῶν. Ὅστις οὖν τα-
πεινώσῃ ἑαυτὸν ὡς τὸ
παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ
βασιλείᾳ τῶν οὐρανῶν.

37 ὃς ἔαν ἐν τῶν τοιού-

αὐτοῖς· ὃς ἔαν δέξηται

5 καὶ ὃς ἔαν δέξηται παι-
δίον τοιοῦτον ἐν ἐπὶ τῷ
ὀνόματί μου, ἐμὲ δέχεται.

των παιδίων δέξηται

τοῦτο τὸ παιδίον ἐπὶ τῷ

ἐπὶ τῷ ὀνόματί μου, ἐμὲ

ὀνόματί μου, ἐμὲ δέχε-

δέχεται· καὶ ὃς ἔαν ἐμὲ

ται, δέχεται τὸν ἀπο-

δέχεται, οὐκ ἐμὲ δέχε-

στείλαντά με. ὁ γὰρ μι-

ται, ἀλλὰ τὸν ἀποστεί-

κρότερος ἐν πᾶσιν ὑμῖν

38 λαντά με. ἡ Ἀπεκρίθη

ὑπάρχων, οὗτος ἔσται

δὲ αὐτῷ Ἰωάννης λέ-

49 μέγας. Ἀποκριθεὶς δὲ

γων· διδάσκαλε, εἶδο-

ὁ Ἰωάννης εἶπεν· ἐπι-

μέν τινα ἐν τῷ ὀνόματί

στάτα, εἰδομέν τινα ἐπὶ

σου ἐκβάλλοντα δαιμόνια,

τῷ ὀνόματί σου ἐκβάλ-

ὃς οὐκ ἀκολουθεῖ ἡμῖν·

λοντα τὰ δαιμόνια, καὶ

καὶ ἐκωλύσαμεν αὐτόν,

ἐκωλύσαμεν αὐτόν, ὅτι

39 ὅτι οὐκ ἀκολουθεῖ ἡμῖν. Ὁ δὲ Ἰησοῦς

οὐκ ἀκολουθεῖ μεθ' ἡ-

εἶπε· μὴ κωλύετε αὐτόν. οὐδεὶς γὰρ ἔσ-

50 μῶν. Καὶ εἶπε πρὸς

τιν, ὃς ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί

αὐτόν ὁ Ἰησοῦς· μὴ

μου καὶ δυνήσεται ταχὺ κακολογῆσαί με.

κωλύετε· ὃς γὰρ οὐκ

40 Ὁς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν

ἔστι καθ' ἡμῶν, ὑπὲρ

41 ἔστιν. Ὁς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον

ἡμῶν ἔστιν.

ὑδατος ἐν ὀνόματι ὅτι Χριστοῦ ἔστε,

MATTH. XVIII.

ἂμην λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν

6 Ὁς δ' ἂν σκανδαλίῃ ἓνα τῶν μι-
κρῶν τούτων, τῶν πιστευόντων εἰς
ἐμέ, συμφέρει αὐτῷ, ἵνα κρεμασθῇ
μύλος ὀνικὸς εἰς τὸν τράχηλον αὐτοῦ
καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς

42 μισθὸν αὐτοῦ. Καὶ ὃς ἂν σκαν-

7 θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν
σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν
τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ
ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

των μικρῶν τῶν πιστευόν-

8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκαν-
δαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ
σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν
ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ

εἰ περίκειται λίθος μυλικὸς περὶ τὸν

τράχηλον αὐτοῦ καὶ βέβληται εἰς τὴν

43 θάλασσαν. Καὶ ἔαν σκανδαλίῃ σε

ἢ χεὶρ σου, ἀπόκοψον αὐτήν· καλὸν

σοί ἐστι κυλλὸν εἰς τὴν ζωὴν εἰσελθεῖν,

ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς

τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον,

44 ὅπου ὁ σκόληξ αὐτῶν οὐ τελευτᾷ καὶ

45 τὸ πῦρ οὐ σβέννεται.^a Καὶ ἔαν ὁ πούς

σου σκανδαλίῃ σε, ἀπόκοψον αὐτόν·

^a 44. Comp. Is. 66, 24.

MATTH. XVIII.

δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
τὸ αἰώνιον.

46 θῆναι εἰς τὴν γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον, ὃ ποὺ ὁ σκόληξ αὐτῶν
οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννεται. Καὶ ἂν ὁ ὀφθαλμός σου

9 Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζῃ
σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ·
καλὸν σοί ἐστι μοιρῶσθαι μὲν εἰς τὴν
ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς
ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ
πυρός.

MARK IX.

καλὸν ἐστὶ σοι εἰσελθεῖν εἰς τὴν ζωὴν
χωλόν, ἢ τοὺς δύο πόδας ἔχοντα βλη-

47 σκανδαλίζῃ σε, ἔκβαλε αὐτόν· καλὸν
σοί ἐστι μοιρῶσθαι μὲν εἰσελθεῖν εἰς
τὴν βασιλείαν τοῦ θεοῦ, ἢ δύο ὀφ-

θαλμοὺς ἔχοντα βληθῆναι εἰς τὴν
48 γέενναν τοῦ πυρός, ὃ ποὺ ὁ σκόληξ
αὐτῶν οὐ τελευτᾷ· καὶ τὸ πῦρ οὐ

σβέννεται. Πᾶς γὰρ πυρὶ ἁλισθήσε-

50 ται, καὶ πᾶσα θυσία ἀλλ' ἁλισθήσεται. Καλὸν τὸ
ἅλας· ἂν δὲ ἅλας ἀναλον γένηται, ἐν τίνι αὐτὸ ἀρτύ-
σετε; ἔχετε ἐν ἑαυτοῖς ἅλας, καὶ εἰρηνεύετε ἐν ἀλλήλοις.

MATTH. XVIII.

10 Ὁρατε, μὴ κατασφραγίσῃτε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ
ἄγγελοι αὐτῶν ἐν οὐρανοῖς διαπαρτός βλέπονσι τὸ πρόσωπον τοῦ πατρὸς μου

11 12 τοῦ ἐν οὐρανοῖς. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός. Τί
ὑμῖν δοκεῖ; ἂν γένηται τιμὴ ἀνθρώπου ἑκατὸν πρόβατα, καὶ πλανηθῇ ἐν ἑξ αὐ-

13 τῶν· οὐχὶ ἀγείς τὰ ἐντετηροταμένα ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμε-

14 15 τον; Καὶ ἂν γένηται εἰρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον,
16 ἢ ἐπὶ τοῖς ἐντετηροταμένοι τοῖς μὴ πεπλανημένοις. Οὕτως οὐκ ἔστι θέλημα

17 18 ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπολήται εἰς τῶν μικρῶν τού-

19 20 τῶν. Ἐὰν δὲ ἁμαρτίῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ
21 σοῦ καὶ αὐτοῦ μόνον· ἂν σου ἀκούσῃ, ἐκέδησας τὸν ἀδελφόν σου· ἂν δὲ

22 23 μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑτὶ ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων
24 ἢ τριῶν σταθῇ πᾶν ῥήμα.^b Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ. ἂν δὲ

25 26 καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν
λέγω ὑμῖν, ὅσα ἂν δήσῃτε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα

27 28 ἂν λύσῃτε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ. Πάλιν λέγω ὑμῖν, ὅτι
ἂν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντός πράγματος, οὐ ἂν αἰ-

29 30 τήσονται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. Οὐ γὰρ
εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ ἐγώ ἐν μέσῳ αὐτῶν.

31 32 Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε· κύριε, πόσάκις ἁμαρτήσῃ εἰς ἐμέ ὁ
ἀδελφός μου καὶ ἀγῆσω αὐτῷ; ἕως ἐπτάκις; Ἀγεί αὐτῷ ὁ Ἰησοῦς· οὐ, λέγω

33 34 σοι, ἕως ἐπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἐπτά. Αὐτὰ τοῦτο ὁμοιωθῇ ἡ βασι-

35 36 λεία τῶν οὐρανῶν ἀνθρώπου βασιλεῖ, ὃς ἠθέλησε συναῖρει λόγον μετὰ τῶν δού-

37 38 λων αὐτοῦ. Ἀρξάμενον δὲ αὐτοῦ συναῖρειν, προσηρέχθη αὐτῷ εἰς ὀφειλέτης
μυρίων ταλάντων. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος

^a 15. Comp. Lev. 19, 17, 18.

^b 16. Deut. 19, 15.

MATTH. XVIII.

27 μισοῖν ἐπ' ἐμοί, καὶ πάντα σοι ἀποδώσω. Σπλαγχνησθεὶς δὲ ὁ κύριος τοῦ δοῦλου
 28 ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος
 ἐκεῖνος, εἶρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ
 29 κρατήσας αὐτὸν ἔπιγε λέγων· ἀπόδος μοι εἰ τι ὀφείλεις. Πεσὼν οὖν ὁ σύνδου-
 λος αὐτοῦ [εἰς τοὺς πόδας αὐτοῦ] παρεκάλει αὐτὸν λέγων· μακροθύμησον ἐπ'
 30 ἐμοί, καὶ πάντα ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν
 31 εἰς φυλακὴν, ἕως οὗ ἀποδῶ τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ
 γεγόμενα ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα
 32 τὰ γεγόμενα. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· δοῦλε
 33 πονηρῆ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει
 34 καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὥς καὶ ἐγὼ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ
 κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασιραισταῖς, ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλό-
 35 μενον αὐτῷ. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε
 ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

§ 80. The Seventy instructed and sent out.—Capernaum.

LUKE X. 1—16.

1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος καὶ ἑτέροισ ἐβδομήκοντα, καὶ ἀπέστειλεν
 αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς
 2 ἔρχεσθαι. Ἐλεγεν οὖν πρὸς αὐτοὺς· ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλιγοί·
 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν
 3 4 αὐτοῦ. Ὑπάγετε· ἰδοὺ, ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. Μὴ βα-
 σιάζεστε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν
 5 ἀσπάσθηθε.^a Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, πρῶτον λέγετε· εἰρήνῃ τῷ οἴκῳ
 6 τούτῳ. Καὶ ἐὰν ἡ ἐκεῖ νιὸς εἰρήνης, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνῃ ὑμῶν· εἰ
 7 δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθιόντες καὶ πίνον-
 8 τες τὰ παρ' αὐτῶν. Ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστί· μὴ μεταβαίνετε
 9 εἰς οἰκίαν εἰς οἰκίαν. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ δέχωνται ὑμᾶς, ἐσθίετε
 10 τὰ παρατιθέμενα ὑμῖν, καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐ-
 11 τοῖς· ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε καὶ μὴ
 12 δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας αὐτῆς εἶπατε· καὶ τὸν κοινοτὸν
 τὸν κολληθέντα ἡμῖν ἐκ τῆς πόλεως ὑμῶν ἀπομασώμεθα ὑμῖν· πληρ τοῦτο
 12 γινώσκετε, ὅτι ἤγγικεν [ἐφ' ὑμᾶς] ἡ βασιλεία τοῦ Θεοῦ. Λέγω [δὲ] ὑμῖν, ὅτι
 13 Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον ἔσται, ἢ τῇ πόλει ἐκείνῃ. Οὐαὶ σοι,
 Χοραζὶν· οὐαὶ σοι, Βηθσαϊδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις
 14 αἱ γεγόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάνκκῳ καὶ σποδῷ καθήμεται μετενόησαν. Πλὴν
 15 Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει, ἢ ὑμῖν. Καὶ σύ, Καπερναούμ, ἡ
 16 ἕως τοῦ οὐρανοῦ ὑψωθείσα, ἕως ἄδου καταβιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ
 ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστεί-
 λαντά με.

^a 4. Comp. 2 K. 4, 29.

§ 81. Jesus goes up to the Festival of Tabernacles. His final departure from Galilee. Incidents in Samaria.

JOHN VII. 2—10.

2 3 *Ἦν δὲ ἔγγυς ἡ ἑορτὴ τῶν Ἰουδαίων, ἡ σκηνοπηγία. Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ·* μετὰβηθι ἐντεῦθεν καὶ ὑπάγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μα-
4 *θηταί σου* θεωρήσωσι τὰ ἔργα σου, ἃ ποιεῖς. *Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ*
καὶ *ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι.* εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ
5 6 *κόσμῳ.* Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. *Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς·* ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτε ἐστίν
7 *ἔτοιμος.* Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
8 αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ ποιεῖ. *Τμεῖς ἀνέβητε εἰς τὴν ἑορτὴν ταύτην·*
ἐγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὐπω πεπλήρω-
9 10 *ται.* Ταῦτα δὲ εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ. *Ὡς δὲ ἀνέβησαν οἱ ἀδελ-*
φοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτὴν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

LUKE IX. 51—56.

51 *Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ, καὶ αὐτὸς*
52 *τὸ πρῶτον αὐτοῦ ἐστῆριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλὴμ.* Καὶ ἀπέστειλεν
ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρει-
53 *τῶν, ὥστε ἐτοιμάσαι αὐτῷ.* Καὶ οὐκ ἔδεξαντο αὐτόν, ὅτι τὸ πρῶτον αὐτοῦ
54 *ἦν πορευόμενον εἰς Ἱερουσαλὴμ.* Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ
Ἰωάννης εἶπον· κύριε, θέλεις εἰπώμεν πῶς καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ
55 *ἀναλῶσαι αὐτούς, ὡς καὶ Ἠλίας ἐποίησε;* Στραφεῖς δὲ ἐπετίμησεν αὐτοῖς καὶ
56 *εἶπεν·* οὐκ οἴδατε, οἷον πνεύματός ἐστε ὑμεῖς; *Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ*
ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. Καὶ ἐπορεύθησαν εἰς ἑτέραν
κώμην.

§ 82. Ten Lepers cleansed.—Samaria.

LUKE XVII. 11—19.

11 *Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ*
12 *μέσων Σαμαρείας καὶ Γαλιλαίας.* Καὶ εἰσερχόμενον αὐτοῦ εἰς τινα κώμην ἀπήν-
13 *τησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἱ ἑστῆσαν πόρῳθεν· καὶ αὐτοὶ ἔραν φωνῇ*
14 *λέγοντες·* Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. Καὶ ἰδὼν εἶπεν αὐτοῖς· *πορευθέντες*
ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτούς, ἑκαθαρίσθη-
15 *σαν.* *Ἦς δὲ ἐξ αὐτῶν ἰδὼν, ὅτι ἰάθη, ὑπέστρεψε μετὰ φωνῆς μεγάλης δοξάζων*
16 *τὸν θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ.*
17 καὶ αὐτὸς ἦν Σαμαρείτης. *Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν·* οὐχὶ οἱ δέκα ἑκαθα-
18 *ρίσθησαν;* οἱ δὲ ἐννέα ποῦ; *Οὐχ ἐνρέθησαν ὑποστρέφοντες δοῦναι δόξαν τῷ*
19 *θεῷ, εἰ μὴ ὁ ἄλλοτενὴς οὗτος;* Καὶ εἶπεν αὐτῷ· ἀναστὰς πορεύου· ἡ πίστις
σου σέσωκέν σε.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS
UNTIL OUR LORD'S ARRIVAL AT BETHANY SIX DAYS
BEFORE THE FOURTH PASSOVER.

TIME: *Six months less one week.*

§ 83. Jesus at the Festival of Tabernacles. His public teaching.—*Jerusalem.*

JOHN VII. 11—53. VIII. 1.

11 **Οἱ** οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον· ποῦ ἐστιν ἐκεῖτος;
12 Καὶ γογγυσμὸς πολλὸς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον· ὅτι ἀγαθός
13 ἐστιν. ἄλλοι δὲ ἔλεγον· οὐ· ἀλλὰ πλανᾷ τὸν ὄχλον. Οὐδεὶς μὲντοι παρόρησά
14 ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰουδαίων. Ἦδη δὲ τῆς ἑορτῆς μεσοῦσης
15 ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν καὶ ἐδίδασκε. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι λέγον-
16 τες· πῶς οὗτος γράμματα οἶδε μὴ μεμαθηκώς; Ἀπεκρίθη οὖν αὐτοῖς ὁ Ἰη-
17 σοῦς καὶ εἶπεν· ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμψαντός με· ἑάν τις
18 θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ θεοῦ
19 ἐστιν, ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. Ὁ ἀπ' ἐαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ,
ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτόν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν
20 αὐτῷ οὐκ ἔστιν. Οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν
21 ποιεῖ τὸν νόμον. τί με ζητεῖτε ἀποκτεῖναι; Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε· δαιμό-
22 νιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι; Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς· ἐν
23 ἔργον ἐποίησα, καὶ πάντες θαυμάζετε! διὰ τοῦτο. Μωϋσῆς δέδωκεν ὑμῖν τὴν
περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωϋσέως ἐστιν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν
24 σαββάτῳ περιτέμνετε ἄνθρωπον.^a Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββά-
25 τῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωϋσέως, ἔμοι χολᾷτε, ὅτι ὅλον ἄνθρωπον ὑγίῃ ἐποίησα
οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν· οὐχ οὗτός ἐστιν, ὃν ζητοῦσιν ἀποκτεῖναι;

^a 22. Lev. 12, 3.

JOHN VII.

- 26 'καὶ ἴδε, παρόρησάς λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι· μήποτε ἀληθῶς ἔγνωσαν οἱ
 27 ἄρχοντες, ὅτι οὗτός ἐστιν [ἀληθῶς] ὁ Χριστός; 'ἀλλὰ τοῦτον οἶδαμεν πόθεν
 28 ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχηται, οὐδεὶς γνώσκει πόθεν ἐστίν. Ἐκράξεν οὖν
 ἐν τῷ ἱερῷ διδασκων ὁ Ἰησοῦς καὶ λέγων· καὶ ἐμεῖς οἶδατε, καὶ οἶδατε πόθεν εἰμί·
 καὶ ἀπ' ἐμαντοῦ οὐκ ἐλήλυθα, ἀλλ' ἐστίν ἀληθινὸς ὁ πέμψας με, ὃν ἡμεῖς οὐκ
 29 30 οἶδατε. Ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμι, καὶ ἐκείνός με ἀπέστειλεν. Ἐξή-
 31 ληλυθὲν οὖν αὐτόν πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὕτω
 32 ἐποίησεν; Ἦκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα,
 καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.
 33 Ἐπερ οὖν ὁ Ἰησοῦς· ἔτι μικρόν χρόνον μεθ' ἡμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν
 34 πέμψαντά με. Ζητήσετε με, καὶ οὐκ ἐνρήσετε· καὶ ὅπου εἰμί ἐγώ, ἡμεῖς οὐ δύ-
 35 νασθε ἔλθεῖν. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς· ποῦ οὗτος μέλλει πορεύε-
 36 σθαι, ὅτι ἡμεῖς οὐκ ἐνρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει
 37 πορεύεσθαι καὶ διδάσκειν τοὺς Ἕλληνας; Τίς ἐστιν οὗτος ὁ λόγος, ὃν εἶπε·
 38 ζητήσετε με, καὶ οὐκ ἐνρήσετε, καὶ ὅπου εἰμί ἐγώ, ἡμεῖς οὐ δύνασθε ἔλθεῖν;
 39 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστίκει ὁ Ἰησοῦς καὶ ἔκραξε λέ-
 40 γων· ἴάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. Ὁ πιστεύων εἰς ἐμέ, καθὼς
 41 εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος.^a Τοῦτο
 δὲ εἶπε περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν·
 42 οὕτω γὰρ ἦν πνεῦμα ἄγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ
 43 ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης. Ἄλλοι
 44 ἔλεγον· οὗτός ἐστιν ὁ Χριστός. Ἄλλοι δὲ ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ
 45 Χριστὸς ἔρχεται; Οὐχὶ ἡ γραφή εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ
 46 Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται;^b Σχίσμα οὖν ἐν τῷ
 47 ὄχλῳ ἐγένετο δι' αὐτόν. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς
 48 ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ
 49 Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι· διὰ τί οὐκ ἡγάγετε αὐτόν; Ἀπεκρίθησαν
 οἱ ὑπηρέται· οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὥς οὗτος ὁ ἄνθρωπος.
 50 Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ἡμεῖς πεπλήρησθε; Μή τις ἐκ
 51 τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; Ἄλλ' ὁ ὄχλος οὗτος,
 52 ὁ μὴ γνώσκων τὸν νόμον, ἐπιζατάρατοί εἰσι. Ἀγέη Νικόδημος πρὸς αὐτούς, ὁ
 53 ἑλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὃν ἔξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄν-
 54 θρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γνώῃ, τί ποιεῖ; Ἀπεκρίθησαν
 καὶ εἶπον αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφή-
 55 τῆς ἐκ τῆς Γαλιλαίας οὐκ ἐγγίγεται.
53. VIII. 1 Καὶ ἐπορεύθη ἑκαστος εἰς τὸν οἶκον αὐτοῦ· Ἰησοῦς δὲ ἐπορεύθη εἰς
 τὸ ὄρος τῶν ἐλαιῶν.

^a 38. Is. 55. 1. 58, 11. Comp. Is. 44, 3. Zech. 13, 1. 14, 8.^b 42. Comp. Ps. 89, 4. 132, 11. Mic. 5, 1 [2].

§ 84. The Woman taken in Adultery.—Jerusalem.

JOHN VIII. 2—11.

2 "Ορθρου δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἤρχετο πρὸς αὐ-
 3 τόν· καὶ καθίσας ἐδίδασκεν αὐτούς. Ἄγρουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
 πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατελημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
 4 λέγουσιν αὐτῷ· διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπ' αὐτοφώρῳ μοιχομένη.
 5 Ἐν δὲ τῷ νόμῳ Μωϋσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι·^a σὺ οὖν
 6 τί λέγεις; Τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχῃσι κατηγορεῖν αὐτοῦ. ὁ
 7 δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν. Ὡς δὲ ἐπέμενον
 8 9 τὸν λίθον ἐπ' αὐτῇ βαλέτω. Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν. Οἱ
 δὲ ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι ἐξήρχοντο εἰς καθ' εἰς, ἀρ-
 10 ξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰη-
 11 σοῦς καὶ ἡ γυνὴ ἐν μέσῳ ἐστῶσα. Ἀνακύψας δὲ ὁ Ἰησοῦς καὶ μηδένα θεασά-
 μενος πλὴν τῆς γυναίκος εἶπεν αὐτῇ· ἡ γυνή, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου;
 οὐδεὶς σε κατέκρινεν; Ἦ δὲ εἶπεν· οὐδεὶς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς· οὐδὲ
 ἐγὼ σε κατακρίνω. πόρεύου καὶ μηκέτι ἁμάρτανε.

§ 85. Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands.—Jerusalem.

JOHN VIII. 12—59.

12 Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ
 ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.
 13 Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι· σὺ περὶ σαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
 14 ἔστιν ἀληθής. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς· κὰν ἐγὼ μαρτυρῶ περὶ
 15 ἑμαντοῦ, ἀληθὴς ἐστιν ἡ μαρτυρία μου, ὅτι οἶδα πόθεν ἦλθον καὶ ποῦ ὑπάγω·
 16 ὑμεῖς δὲ οὐκ οἴδατε, πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω. Ὑμεῖς κατὰ τὴν σάρκα
 17 κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. Καὶ ἔὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς
 18 ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ. Καὶ ἐν τῷ νόμῳ
 δὲ τῷ ὑμετέρῳ γέγραπται·^b ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστιν.
 19 Ἐγὼ εἰμι ὁ μαρτυρῶν περὶ ἑμαντοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.
 20 Ἐλεγον οὖν αὐτῷ· ποῦ ἔστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς· οὔτε ἐμε οἴδατε
 21 οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν. Ταῦτα τὰ
 ῥήματα ἐλάλησεν [ὁ Ἰησοῦς] ἐν τῷ γαζοφυλακίῳ διδάσκων ἐν τῷ ἱερῷ· καὶ
 οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ.
 21 Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ
 22 ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
 23 Ἐλεγον οὖν οἱ Ἰουδαῖοι· μῆτι ἀποκτενεῖ ἑαυτόν, ὅτι λέγει· ὅπου ἐγὼ ὑπάγω,
 24 ὑμεῖς οὐ δύνασθε ἐλθεῖν; Καὶ εἶπεν αὐτοῖς· ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
 τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου

^a 5. Lev. 20, 10. Comp. Deut. 22, 21.^b 18. Deut. 17, 6. Comp. Deut. 19, 15.

JOHN VIII.

24 τούτων. Εἶπον οὖν ἡμῶν, ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ
 25 μὴ πιστεύσητε, ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν. Ἐλεγον οὖν
 αὐτῷ· σὺ τίς εἶ; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· τὴν ἀρχὴν ὅ, τι καὶ λαλῶ ὑμῖν.
 26 Πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας με ἀληθὴς ἐστι, καὶ γὰρ
 27 ἃ ἤκουσα παρ' αὐτοῦ, ταῦτα λέγω εἰς τὸν κόσμον. Οὐκ ἔγνωσαν, ὅτι τὸν
 28 πατέρα αὐτοῖς ἔλεγον. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ὅταν ὑψώσῃτε τὸν υἱὸν τοῦ
 29 καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ, καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν·
 οὐκ ἀγῆκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.
 30 31 Ταῦτα αὐτοῦ λαλοῦντος, πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἐλεγον οὖν ὁ Ἰη-
 σοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ἡμεῖς μείνητε ἐν τῷ λόγῳ
 32 τῷ ἡμῶν, ἀληθῶς μαθηταί μου ἐστέ, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλή-
 33 θεια ἐλευθερώσει ὑμᾶς. Ἀπεκρίθησαν αὐτῷ· σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδεὶς
 34 δεδουλευκामεν πώποτε· πῶς σὺ λέγεις· ὅτι ἐλεύθεροι γενήσεσθε; Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός
 35 ἐστι τῆς ἁμαρτίας. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς
 36 μένει εἰς τὸν αἰῶνα. Ἐὰν οὖν ὁ υἱὸς ὑμῶν ἐλευθερώσῃ, ὅπως ἐλεύθεροι ἔσεσθε.
 37 Οἶδα, ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς
 38 οὐ χωρεῖ ἐν ὑμῖν. Ἐγὼ δ' εἶώρακα παρὰ τῷ πατρὶ μου λαλῶ· καὶ ἡμεῖς οὖν ὁ
 39 εἰσράκατε παρὰ τῷ πατρὶ ὑμῶν ποιεῖτε. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ὁ
 40 πατήρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα τοῦ Ἀβραάμ ἦτε,
 41 τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε ἄν. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον,
 42 ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραάμ οὐκ
 43 ἐποίησεν. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ· ἡμεῖς ἐκ
 44 πορνείας οὐ γεννημέθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν. Εἶπεν οὖν αὐτοῖς ὁ
 Ἰησοῦς· εἰ ὁ Θεὸς πατήρ ὑμῶν ἦν, ἡγαπᾶτε ἄν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλ-
 45 θον καὶ ἦκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε. Διὰ
 46 τί τὴν λαλῶν τὴν ἡμῖν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκοῦειν τὸν λόγον τὸν
 47 ἐμόν. Ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς
 48 ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἄνθρωποκτόνος ἦν ἀπ' ἀρχῆς καὶ ἐν τῇ ἀληθείᾳ οὐχ
 49 ἔστηκεν, ὅτι οὐκ ἐστὶν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ,
 50 ὅτι ψεύστης ἐστὶ καὶ ὁ πατήρ αὐτοῦ. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πι-
 51 στεύετε μοι. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διὰ
 52 τί ὑμεῖς οὐ πιστεύετε μοι; Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκοῦει· διὰ
 53 τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ. Ἀπεκρίθησαν οὖν οἱ Ἰου-
 δαῖοι καὶ εἶπον αὐτῷ· οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμό-
 54 νιον ἔχεις; Ἀπεκρίθη Ἰησοῦς· ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα
 55 μου, καὶ ὑμεῖς ἀτιμάζετε με. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἐστὶν ὁ ζητῶν
 56 καὶ κρίνων. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον
 57 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν,
 58 ὅτι δαιμόνιον ἔχεις. Ἀβραάμ ἀπέθανε καὶ οἱ προσῆται, καὶ σὺ λέγεις· ἐὰν
 59 τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γένηται θανάτου εἰς τὸν αἰῶνα· μὴ σὺ
 60 μαζὼν εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε; καὶ οἱ προσῆται

JOHN VIII.

54 ἀπέθανον· τίνα σεαυτὸν ποιεῖς; Ἀπεκρίθη Ἰησοῦς· ἐὰν ἐγὼ δοξάζω
 ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
 55 λέγετε, ὅτι θεὸς ὑμῶν ἐστι, καὶ οὐκ ἐγνώκατε αὐτόν· ἐγὼ δὲ οἶδα αὐτόν· καὶ
 ἐὰν εἶπω, ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτόν
 56 καὶ τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατήρ ὑμῶν ἠγαλλιάσατο, ἵνα ᾗδῃ τὴν
 57 ἡμέραν τὴν ἐμὴν· καὶ εἶδε καὶ ἐχάρη. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν· πεν-
 58 τήκοιτα ἔτη οὐπω ἔχεις, καὶ Ἀβραὰμ ἐώρακας; Εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν
 59 ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι. Ἦσαν οὖν λίθους, ἵνα βάλω-
 σιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ διελθὼν διὰ μέσου
 αὐτῶν, καὶ παρήγεν οὕτως.

§ 86. A Lawyer instructed. Love to our neighbour defined. Parable of the good Samaritan.—Near Jerusalem.

LUKE X. 25—37.

25 Καὶ ἰδοὺ, νομικός τις ἀνέστη ἐκπειράζων αὐτόν καὶ λέγων· διδάσκαλε, τί ποι-
 26 ἤσας ζῶν αἰῶνιον κληρονομίῃ; Ὁ δὲ εἶπε πρὸς αὐτόν· ἐν τῇ νόμῳ τί γέγρα-
 27 πται; πῶς ἀγαπῶσκέαι; Ὁ δὲ ἀποκριθεὶς εἶπεν·^a ἀγαπήσεις κύριον τὸν θεόν
 σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος
 28 σου καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. Εἶπε δὲ
 29 αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποιεῖ, καὶ ζήσῃ. Ὁ δὲ θέλων δικαιοῦν ἑαυτόν
 30 εἶπε πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστὶ μου πλησίον; Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν·
 ἀνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχὴν, καὶ λησταῖς περιέπεσεν·
 οἱ καὶ ἐκδύσαντες αὐτόν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγ-
 31 χάνοντα. Κατὰ συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν
 32 αὐτόν ἀντιπαρήλθεν. Ὁμοίως δὲ καὶ Λευῖτης, γενόμενος κατὰ τὸν τόπον,
 33 ἔλθων καὶ ἰδὼν ἀντιπαρήλθε. Σαμαρείτης δὲ τις ὁδεύων ἦλθε κατ' αὐτόν, καὶ
 34 ἰδὼν αὐτόν ἐσπλαγχνίσθη. Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ,
 ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτήνος ἔγαγεν αὐτόν
 35 εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν
 δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ· ἐπιμελήθητι αὐτοῦ, καὶ ὅτι ἂν
 36 προσδαπανήσῃς, ἐγὼ ἐν τῇ ἐπαράρχεσθαι με ἀποδώσω σοι. Τίς οὖν τούτων τῶν
 37 τριῶν δοκεῖ σοι πλησίον γενομένη τοῦ ἐμπεσόντος εἰς τοὺς ληστές; Ὁ δὲ εἶπεν·
 ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σύ,
 ποίει ὁμοίως.

§ 87. Jesus in the house of Martha and Mary.—Bethany.

LUKE X. 38—42.

38 Ἐγένετο δὲ ἐν τῇ πορεύεσθαι αὐτούς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινὰ·
 39 γυνὴ δὲ τις ὀνόματι Μάρθα ὑπέδεξάτο αὐτόν εἰς τὸν οἶκον αὐτῆς. Καὶ τῇδε
 ἦν ἀδελφὴ καλουμένη Μαρία, ἥ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ

^a 27. Deut. 6, 5. Lev. 19, 18. Comp. Lev. 18, 5.

LUKE X.

40 ἤκουε τὸν λόγον αὐτοῦ. Ἦ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακοσίαν· ἐπιστάσα δὲ εἶπε· κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφὴ μου μόνη με κατέλιπε διακο-
 41 κῆν; εἰπέ οἷν αὐτῇ, ἵνα μοι συνταγιάβηται. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ
 42 Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλὰ· ἡ ἐνὸς δὲ ἐστί χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἣτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

§ 88. The Disciples again taught how to pray.—Near Jerusalem:

LUKE XI. 1—13.

1 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τῇ προσερχόμενον, ὡς ἐπαύσατο, εἶπε
 2 τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν· κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς
 3 καὶ Ἰωάννης ἐδίδασκε τοῖς μαθηταῖς αὐτοῦ. Εἶπε δὲ αὐτοῖς· ὅταν προσευχησθε,
 4 λέγετε· πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ
 5 βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· ἡ τὸν
 6 ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφεσις ἡμῖν τὰς ἁμαρ-
 7 τίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀγίμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσεστέγγῃς ἡμᾶς
 8 εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Καὶ εἶπε πρὸς αὐτούς· τίς
 9 ἐξ ὑμῶν ἔξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίον καὶ εἴπῃ αὐτῷ· φίλε,
 10 χοῖσόν μοι δός· ἄρτους, ἡ ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρὸς με καὶ οὐκ
 11 ἔχω ὃ παραθήσω αὐτῷ· ἡ κάκετος ἔσωθεν ἀποκριθεὶς εἶπῃ· μή μοι κόπους
 12 πάρεχε; ἢ διὰ ἡ θύρα κλείσται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν·
 13 οὐ δύναμαι ἀναστὰς δοῦναί σοι. Αἰγὼ ὑμῶν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς
 14 διὰ τὸ εἶναι αὐτοῦ φίλον, διὰ γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων
 15 χοῖται. Καγὼ ὑμῖν λέγω· αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε καὶ ἐνρήσετε·
 16 κρούετε, καὶ ἀνοίγεται ὑμῖν. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν ἐνρί-
 17 σκει, καὶ τῷ κρούοντι ἀνοίγεται. Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ
 18 υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄψιν ἐπιδώσει
 19 αὐτῷ; ἢ καὶ ἐὰν αἰτήσῃ ὄνον, μὴ ἐπιδώσει αὐτῷ σκυρπίον; Εἰ οὖν ὑμεῖς πο-
 20 νηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ δίδοιαι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον
 21 ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα ἄγιον τοῖς αἰτοῦσιν αὐτόν.

§ 89. The Seventy return.—Jerusalem?

LUKE X. 17—24.

17 Ὑπάρχοντες δὲ οἱ ἐβδομήκοντα μετὰ χαρᾶς λέγοντες· κύριε, καὶ τὰ δαιμόνια
 18 ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς· ἐκθάρουν τον σατανᾶν
 19 ὡς ἄστραπην ἐκ τοῦ οὐρανοῦ πεσόντα. Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ
 20 πατεῖν ἐπ' αὐτοῖς ὅσων καὶ σκυρπίων, καὶ ἐπὶ πᾶσιν τὴν δύναμιν τοῦ ἐχθροῦ·
 21 καὶ οἱ δὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα
 22 ὑμῶν ὑποτάσσεται· χαίρετε δὲ [μᾶλλον], ὅτι τὰ ὀνόματα ὑμῶν ἐγγράφη ἐν τοῖς
 23 οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς καὶ εἶπεν·
 24 ἐξομολογοῦμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα
 25 ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ ῥηπίοις. καὶ, ὁ πατήρ, ὅτι οὐ-

LUKE X.

22 *τως ἐγένετο εὐδοκία ἔμπροσθέν σου. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε·*
πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου· καὶ οὐδεὶς γινώσκει, τίς ἐστιν ὁ υἱός,
εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν ὁ πατήρ, εἰ μὴ ὁ υἱός, καὶ ὃ ἐὰν βούληται ὁ υἱὸς
 23 *ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπε· μακάριοι οἱ*
 24 *ὀφθαλμοὶ οἱ βλέποντες, ἃ βλέπετε. Λέγω γὰρ ὑμῖν, ὅτι πολλοὶ προφῆται καὶ*
βασιλεῖς ἠθέλησαν ἰδεῖν, ἃ ὑμεῖς βλέπετε, καὶ οὐκ εἶδον, καὶ ἀκοῦσαι, ἃ ἀκούετε,
καὶ οὐκ ᾔχουσιν.

§ 90. A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.—Jerusalem.

JOHN IX. 1—41. X. 1—21.

1 2 *Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐν γερεζιῇς. Καὶ ἠρώτησαν αὐτὸν οἱ*
ἰμαθηταὶ αὐτοῦ λέγοντες· ῥαββί, τίς ἡμαρτεν; οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα
 3 *τυφλὸς γεννηθῇ;* Ἀπεκρίθη Ἰησοῦς· οὔτε οὗτος ἡμαρτεν οὔτε οἱ γονεῖς αὐ-
 4 τοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. Ἐμε δεῖ ἐργάζεσθαι τὰ
 5 ἔργα τοῦ πέμψαντός με, ἕως ἡμέρας ἐστίν· ἔρχεται νύξ, ὅτε οὐδεὶς δύναται ἐργά-
 6 ζεσθαι. Ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμι τοῦ κόσμου. Ταῦτα εἰπὼν ἔπνευσ
 7 ἅμαί, καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος, καὶ ἐπέχρισε τὸν πηλὸν ἐπὶ τοὺς
 8 ὀφθαλμοὺς τοῦ τυφλοῦ, καὶ εἶπεν αὐτῷ· ὕπαγε, νύφαι εἰς τὴν κολυμβήθραν
 9 τοῦ Σιλωάμ (ὃ ἐρμηνεύεται ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνύφατο, καὶ ἦλθε
 10 11 ἔλεγον· οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; Ἄλλοι ἔλεγον· ὅτι
 12 οὗτός ἐστιν. ἄλλοι δέ· ὅτι ὁμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν· ὅτι ἐγὼ εἰμι.
 13 14 Ἐλεγον οἱ αὐτῷ· πῶς ἀνεγύθησάν σου οἱ ὀφθαλμοί; Ἀπεκρίθη ἐκεῖνος καὶ
 15 εἶπεν· ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε καὶ ἐπέχρισε μου τοὺς ὀφ-
 16 θαλμούς, καὶ εἶπέ μοι· ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ καὶ νύφαι.
 17 ἀπελθὼν δὲ καὶ νυφάμενος ἀνέβλεψα. Εἶπον οὖν αὐτῷ· ποῦ ἐστιν ἐκεῖνος;
 18 λέγει· οὐκ οἶδα.
 19 20 Ἄγουν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν. Ἦν δὲ σάββατον,
 21 ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέφωξεν αὐτοῦ τοὺς ὀφθαλμούς. Πάλιν
 22 οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεπεν. ὁ δὲ εἶπεν αὐτοῖς· πηλὸν
 23 ἐπέθηκε μόν ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνυφάμην, καὶ βλέπω. Ἐλεγον οὖν ἐκ
 24 τῶν Φαρισαίων ἑνὶς· οὗτος ὁ ἄνθρωπος οὐκ ἐστὶ παρὰ τοῦ Θεοῦ, ὅτι τὸ σάβ-
 25 βατον οὐ τηρεῖ. ἄλλοι ἔλεγον· πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα
 26 σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. Λέγουσι τῷ τυφλῷ πάλιν· σὺ τί
 27 λέγεις περὶ αὐτοῦ, ὅτι ἠροῖξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν· ὅτι προφῆτης
 28 ἐστίν. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλε-
 29 πεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος. Καὶ ἠρώτησαν
 30 αὐτοὺς λέγοντες· οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
 31 πῶς οὖν ἄρτι βλέπει; Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον· οἶδαμεν,
 32 ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει, οὐκ
 33 οἶδαμεν, ἢ τίς ἠροῖξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἶδαμεν· αὐτὸς ἡλιμάν

JOHN IX.

- 22 ἔχει, αὐτὸν ἐρωτήσατε. αὐτὸς περὶ αὐτοῦ λαλήσει. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους. ἤδη γὰρ συνετεθέεντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀποσυνέχωτος γένηται. **Αὐὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον· ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.** Ἐρώτησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον, ὃς ἦν τυφλός, καὶ εἶπον αὐτῷ· δὸς δόξαν τῷ θεῷ· ἡμεῖς οὐδαμεν, ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλὸς ἐστίν. **Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν· εἰ ἁμαρτωλὸς ἐστίν, οὐκ οἶδα· ἐγὼ οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.**
- 26 27 Εἶπον δὲ αὐτῷ πάλιν· τί ἐποιήσέ σοι; πῶς ἤρριξέ σου τοὺς ὀφθαλμούς; **Ἀπεκρίθη αὐτοῖς· εἶπον ἑμὶν ἡδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκοῦν; μὴ καὶ ἡμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;** Ἐλοιδύρησαν αὐτὸν καὶ εἶπον· σὺ εἰ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωϋσέως ἵσμεν μαθηταί· ἡμεῖς οἴδαμεν, ὅτι Μωϋσῆς λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. **Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐγὼ γὰρ τοῦτο θαυμαστόν ἐστίν, ὅτι ἡμεῖς οὐκ οἶδατε πόθεν ἐστί, καὶ ἠέφξέ μου τοὺς ὀφθαλμούς.** Οἴδαμεν δέ, ὅτι ἁμαρτωλῶν ὁ θεός οὐκ ἀκούει,^a ἀλλ' ἐάν τις θεοσεβῇς ἢ καὶ τὸ θέλημα αὐτοῦ ποιῇ, τοῦτον ἀκούει.
- 32 33 Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤρριξέ τις ὀφθαλμούς τυφλοῦ γεγεννημένου. **Εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἴδιαιτο ποιεῖν οὐδέν.** Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· ἐν ἁμαρτίαις σὺ ἐγεννήθης ὁλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
- 35 Ἦκουσαν ὁ Ἰησοῦς, ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὐρὼν αὐτὸν εἶπεν αὐτῷ· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ; **Ἀπεκρίθη ἐκεῖνος καὶ εἶπε· τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν;** Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· καὶ ἑώρακας αὐτόν, καὶ ὁ σὺ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. **Ὁ δὲ ἔφη· πιστεύω, κύριε, καὶ προσεκύνησεν αὐτῷ.** Καὶ εἶπεν ὁ Ἰησοῦς· εἰς κτίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσι καὶ οἱ βλέποντες τυφλοὶ γένωται. **Καὶ ἤκουσαν ἐν τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ· μὴ καὶ ἡμεῖς τυφλοὶ ἐσμεν;** Εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἁμαρτίαν· νῦν δὲ λέγετε· ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.
- X. 1 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αἰλήν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλοτρίωθεν, ἐκεῖνος κλέπτῃς ἐστὶ καὶ ληστής· ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. **Τούτῳ ὁ θυρωρὸς ἀντίκει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ ἴδια πρόβατα καλεῖ καὶ ὄνομα καὶ ἔχει αὐτά.** Καὶ ὅταν τὰ ἴδια πρόβατα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. **Ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσωσιν, ἀλλὰ γεύονται ἀπ' αὐτοῦ, ὅτι οὐκ οἶδασιν τῶν ἀλλοτρίων τὴν φωνήν.** Ταύτην τὴν παραβολὴν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα ἦν, ἃ ἐλάλει αὐτοῖς. **Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.** Πάντες, ὅσοι πρὸ ἡμοῦ ἦλθον, κλέπται εἰσὶ καὶ λησταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα. **Ἐγὼ εἰμι ἡ θύρα· δι' ἡμοῦ ἐάν τις εἰέλθῃ, σωθήσεται, καὶ ἐκτελειέται καὶ ἐξελύσεται, καὶ τὴν ἐρήσει.** Ὁ κλέπτῃς οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσι καὶ περισσὴν ἔχωσιν. Ἐγὼ

^a 31. Comp. Prov. 28, 9.

JOHN X.

εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβά-
 12 των· ὁ μισθωτὸς δὲ καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ
 τὸν λύκον ἐρχόμενον, καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει· καὶ ὁ λύκος ἀρπάζει
 13 αὐτὰ καὶ σκορπίζει τὰ πρόβατα. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτὸς ἐστὶ
 14 καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. Ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, καὶ γινώ-
 15 σκω τὰ ἐμὰ καὶ γινώσκονται ὑπὸ τῶν ἐμῶν, καθὼς γινώσκει με ὁ πατὴρ καὶ γὰρ
 16 γινώσκω τὸν πατέρα, καὶ τὴν ψυχὴν μου τίθημι ὑπὲρ τῶν προβάτων. Καὶ
 ἄλλα πρόβατα ἔχω, ἃ οὐκ ἐστὶν ἐκ τῆς ἀλλῆς ταύτης· ἀνακεῖναι με δεῖ ἀγαγεῖν,
 17 καὶ τῆς φωνῆς μου ἀκούσουσι, καὶ γενήσεται μία ποίμνη, εἰς ποιμὴν. Διὰ τοῦτο
 18 ὁ πατὴρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχὴν μου, ἵνα πάλιν λάβω αὐτήν. Οὐδεὶς
 ἀφίει αὐτήν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτήν ἀπ' ἑαυτοῦ· ἐξουσίαν ἔχω θεῖναι
 αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
 τοῦ πατρὸς μου.
 19 Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.
 20 Ἐλεγον δὲ πολλοὶ ἐξ αὐτῶν· δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
 21 Ἄλλοι ἔλεγον· ταῦτα τὰ ῥήματα οὐκ ἐστὶ δαιμονιζομένου· μὴ δαιμόνιον δύναται
 τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

§ 91. Jesus in Jerusalem at the Festival of Dedication. He retires beyond Jordan.—
 Jerusalem. Bethany beyond Jordan.

JOHN X. 22—42.

22 23 Ἐγένετο δὲ τὰ ἐγκαίρια ἐν τοῖς Ἱεροσολύμοις, καὶ χειμὼν ἦν, καὶ περιεπάτει
 24 ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ στοῇ Σολομῶνος. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰου-
 δαῖοι καὶ ἔλεγον αὐτῷ· ἔως πότε τὴν ψυχὴν ἡμῶν αἵρεις; εἰ σὺ εἶ ὁ Χριστός,
 25 εἰπὲ ἡμῖν παρῴσια. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον ἡμῖν, καὶ οὐ πιστεύετε.
 τὰ ἔργα, ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ.
 26 Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον
 27 ἡμῖν. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, καὶ γινώσκω αὐτά, καὶ
 28 ἀκολουθοῦσί μοι, καὶ γὰρ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς
 29 τὸν αἰῶνα, καὶ οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Ὁ πατὴρ μου, ὃς
 δέδωκέ μοι, μέζων πάντων ἐστί, καὶ οὐδεὶς δύναται ἀρπάξαι ἐκ τῆς χειρὸς τοῦ
 30 31 πατρὸς μου. Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν. Ἐβάστασαν οὖν πάλιν λίθους οἱ
 32 Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· πολλὰ καλὰ ἔργα
 33 ἔδειξα ὑμῖν ἐκ τοῦ πατρὸς μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετε με; Ἀπεκρί-
 34 θησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες· περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ
 περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν. Ἀπεκρίθη
 αὐτοῖς ὁ Ἰησοῦς· οὐκ ἐστὶ γεγραμμένον ἐν τῷ νόμῳ ἡμῶν·^a ἐγὼ εἶπα, θεοί
 35 ἐστε; Εἰ ἐκείνους εἶπε θεοὺς, πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
 36 λυθῆναι ἡ γραφή· ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς
 37 λέγετε· ὅτι βλασφημεῖς, ὅτι εἶπον· υἱὸς τοῦ θεοῦ εἰμι; Εἰ οὐ ποιῶ τὰ ἔργα τοῦ

^a 34. Ps. 82, 6. Comp. Ex. 22, 7 sq.

JOHN X.

38 πατρός μου, μὴ πιστεύετε μοι. Εἰ δὲ ποιῶ, καὶ ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε, ἵνα γνῶτε καὶ πιστεύσῃτε, ὅτι ἐν ἐμοὶ ὁ πατήρ, καὶ γὰρ ἐν αὐτῷ.
 39 Ἐξήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
 40 Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον, ὅπου ἦν Ἰωάννης τὸ
 41 πρῶτον βαπτίζων, καὶ ἔμεινεν ἐκεῖ. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον·
 42 ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δέ, ὅσα εἶπεν Ἰωάννης περὶ
 42 τούτου, ἀληθὴ ἦν. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

§ 92. The raising of Lazarus.—Bethany.

JOHN XI. 1—46.

1 Ἦν δὲ τις ἀσθερῶν, Ἀάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κόμης Μαρίας καὶ
 2 Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ
 3 ἐμαύξασα τοὺς πόδας αὐτοῦ ταῖς θριξίν αὐτῆς, ἧς ὁ ἀδελφὸς Ἀάζαρος ἡσθάνει.
 4 Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγονσαι· κύριε, ἴδε, ὃν φιλεῖς, ἀσθενεῖ.
 5 ὑπὲρ τῆς δόξης τοῦ θεοῦ, ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι' αὐτῆς. Ἰγάρπα δὲ
 6 ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Ἀάζαρον. Ὡς οὖν
 7 ἤκουσεν, ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπος δύο ἡμέρας. Ἔπειτα μετὰ
 8 τοῦτο λέγει τοῖς μαθηταῖς· ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Ἀέγουσιν αὐτῷ
 9 οἱ μαθηταί· ῥαββί, νῦν ἐξήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;
 10 τῇ ἡμέρᾳ, οὐ προσκίπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει. Ἐάν τις περι-
 11 πατῇ ἐν τῇ νυκτί, προσκίπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. Ταῦτα εἶπε, καὶ
 12 μετὰ τοῦτο λέγει αὐτοῖς· Ἀάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορευόμενοι,
 13 ἵνα ἐξυπνίσω αὐτόν. Εἶπον οὖν οἱ μαθηταὶ αὐτοῦ· κύριε, εἰ κεκοίμηται, σωθή-
 14 σεται. Εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ· ἐνεῖνοι δὲ ἔδοξαν, ὅτι
 15 περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. Τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρη-
 16 σία· Ἀάζαρος ἀπέθανε, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσῃτε, ὅτι οὐκ ἤμην
 17 ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν. Εἶπεν οὖν Θωμᾶς, ὁ λεγόμενος Αἰδύμος, τοῖς
 18 συμμαθηταῖς· ἄγωμεν καὶ ἡμεῖς, ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
 19 Ἐλθὼν οὖν ὁ Ἰησοῦς εἶρεν αὐτὸν τέσσαρας ἡμέρας ἥδη ἔχοντα ἐν τῷ μνημείῳ.
 20 Ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε. καὶ
 21 πολλοὶ ἐκ τῶν Ἰουδαίων ἐλ. λέθεισαν πρὸς τὰς περὶ Μάρθαν καὶ Μαρίας, ἵνα
 22 παραμυθίσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. Ἡ οὖν Μάρθα ὡς ἤκουσεν,
 23 ὅτι Ἰησοῦς ἔρχεται, ὑπήντησεν αὐτῷ. Μαρία δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Εἶπεν
 24 οὖν ἡ Μάρθα πρὸς τὸν Ἰησοῦν· κύριε, εἰ ἦς ὥδε, ὁ ἀδελφός μου οὐκ ἂν ἐτεθνήκει·
 25 ἀλλὰ καὶ νῦν οἶδα, ὅτι, ὅσα ἂν αἰτήσῃ τὸν θεόν, δώσει σοι ὁ θεός. Λέγει
 26 αὐτῇ ὁ Ἰησοῦς· ἀναστήσεται ὁ ἀδελφός σου. Λέγει αὐτῷ Μάρθα· οἶδα, ὅτι
 27 ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ
 28 εἰμι ἡ ἀνάστασις καὶ ἡ ζωή· ὁ πιστεύων εἰς ἐμέ, καὶ ἀποθάνῃ, ζήσεται, καὶ
 29 πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμέ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τούτῳ;
 30 Λέγει αὐτῷ· ναί, κύριε· ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ.

JOHN XI.

28 ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ ταῦτα εἰπούσα ἀπῆλθε καὶ ἐφώνησε Μαρίαν
 29 τὴν ἀδελφὴν αὐτῆς λάθρα εἰπούσα· ὁ διδάσκαλος πάρεστι καὶ θωρεῖ σε. Ἐκείνη
 30 ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. Οὕτω δὲ ἐληλύθει ὁ Ἰη-
 31 σοῦς εἰς τὴν κόμην· ἀλλ' ἦν ἐν τῷ τόπῳ, ὅπου ὑπήνητησεν αὐτῇ ἡ Μάρθα. Οἱ οὖν
 Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες τὴν
 32 Μαρίαν, ὅτι ταχέως ἀνέστη καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ λέγοντες· ὅτι ὑπάγει
 εἰς τὸ μνημεῖον, ἵνα κλαίσῃ ἐκεῖ. Ἡ οὖν Μαρία ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς,
 33 ἰδοῦσα αὐτὸν ἔπεσεν εἰς τοὺς πόδας αὐτοῦ λέγουσα αὐτῷ· κύριε, εἰ ἦς ὦδε,
 34 οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίονσαν καὶ τοὺς
 35 συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐβεβρημύσατο τῷ πνεύματι καὶ ἐτάρα-
 36 ξεν ἑαυτὸν· καὶ εἶπε· ποῦ τεθάρκατε αὐτόν; λέγουσιν αὐτῷ· κύριε, ἔρχου καὶ
 37 ἴδε. Ἐδάκρυσεν ὁ Ἰησοῦς. Ἐλεγον οὖν οἱ Ἰουδαῖοι· ἴδε, πῶς ἐφίλει αὐτόν.
 38 Τινὲς δὲ ἐξ αὐτῶν εἶπον· οὐκ ἠδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ
 39 τυφλοῦ ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβρημύμενος
 40 ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ.
 41 λέγει ὁ Ἰησοῦς· ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος Μάρ-
 42 θα· κύριε, ἥδη ὅξει· τεταρταῖος γάρ ἐστι. λέγει αὐτῇ ὁ Ἰησοῦς· οὐκ εἰπὸν σοί,
 43 ὅτι, ἐὰν πιστεύσῃς, ὅψει τὴν δόξαν τοῦ Θεοῦ; Ἦσαν οὖν τὸν λίθον [οὗ ἦν ὁ
 44 τεθνηκὼς κείμενος]· ὁ δὲ Ἰησοῦς ἤρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε· πάτερ,
 45 εὐχαριστῶ σοί, ὅτι ἤκουσάς μου. Ἐγὼ δὲ ᾔδειν, ὅτι πάντοτε μου ἀκούεις· ἀλλὰ
 46 διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον, ἵνα πιστεύσωσιν, ὅτι σύ με ἀπέστειλας.
 47 Καὶ ταῦτα εἰπὼν θωπὴ μεγάλη ἐκραύνασε· Αἰῶνα, δεῦρο ἔξω. Καὶ ἐξῆλ-
 48 θεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις
 49 αὐτοῦ σονδαρίφ περιεδέδετο. λέγει αὐτοῖς ὁ Ἰησοῦς· λίσσατε αὐτὸν καὶ ἄφετε
 50 ὑπάγειν.

51 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι,
 52 αὐτοὶ ἐποίησαν [ὁ Ἰησοῦς], ἐπίστευσαν εἰς αὐτόν. Τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς
 53 τοὺς Φαρισαίους καὶ εἶπον αὐτοῖς, αὐτοὶ ἐποίησαν ὁ Ἰησοῦς.

§ 93. The counsel of Caiaphas against Jesus. He retires from Jerusalem.—*Jerusalem. Ephraim.*

JOHN XI. 47—54.

47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον· τί ποιοῦ-
 48 μεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφώμεν αὐτὸν οὕτω,
 49 πάντες πιστεύουσιν εἰς αὐτόν· καὶ ἔλευσονται οἱ Ῥωμαῖοι καὶ ἀρῶσιν ἡμῶν καὶ
 50 τὸν τόπον καὶ τὸ ἔθνος. Πῶς δὲ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυ-
 51 τοῦ ἐκείνου, εἶπεν αὐτοῖς· ἡμεῖς οὐκ οἶδατε οὐδέν, ὅτι οὐδὲ διαλογίζεσθε, ὅτι συμ-
 52 φέρει ἡμῖν, ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
 53 ἀπόλῃται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ
 54 ἐκείνου προεφάρτευσεν, ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους·
 55 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπι-
 56 σμένα συναγάγῃ εἰς ἓν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο, ἵνα ἀπο-
 57 κτείνωσιν αὐτόν.

JOHN XI.

51 Ἰησοῦς οὖν οὐκ ἐτι παρόργισία περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν
[ἐκείθεν εἰς τὴν γόρραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐγθαίμ λεγομένην πόλιν· καὶ ἐ
διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

§ 94. Jesus beyond Jordan is followed by multitudes. The healing of the infirm
Woman on the Sabbath.—*Valley of Jordan. Perea.*

MATTH. XIX. 1, 2.

1 Καὶ ἐγένετο, ὅτε ἐτέλεσεν ὁ Ἰη-
σοῦς τοὺς λόγους τούτους, μετήρην
ἐκ τῆς Γαλιλαίας, καὶ ἦλθεν εἰς τὰ
2 ὄρια τῆς Ἰουδαίας, πέραν τοῦ Ἰορδάν-
ου. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι
πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

MARK X. 1.

1 Καὶ ἐκείθεν ἀναστὰς ἔρχεται εἰς τὰ
ὄρια τῆς Ἰουδαίας διὰ τοῦ πέραν
τοῦ Ἰορδάνου· καὶ συμπορεύονται
πάντες ὄχλοι πρὸς αὐτόν, καί, ὥς εἰώ-
θει, πάλιν ἐδίδασκεν αὐτούς.

LUKE XIII. 10—21.

10 11 Ἦν δὲ διδάσκων ἐν μὲν τῶν συναγωγῶν ἐν τοῖς σάββασι. Καὶ ἰδού, γυνή
ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτώ· καὶ ἦν συγκύπτουσα καὶ μὴ
12 δυναμένη ἀρτάνηαι εἰς τὸ περτελεῖν. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεγγώνησε καὶ
13 εἶπεν αὐτῇ· γένη, ἀπολέλυσαι τῆς ἀσθενείας σου. Καὶ ἐπέθηκεν αὐτῇ τὰς
14 χεῖρας, καὶ παρωχοῖμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν θεόν. Ἀποκριθεὶς δὲ ὁ
ἀρχισυνάγωγος, ἀγανακτῶν, ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ
ὄχλῳ· ἔξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θερα-
15 πεύσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος καὶ
εἶπεν· ὑποκριταί, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον
16 ἀπὸ τῆς σάτης καὶ ἀπαγαγὼν ποτίξει; Ταύτην δὲ θυγατέρα Ἀβραάμ οἶσας,
ἦν ἔδωκεν ὁ σατανᾶς, ἰδού, δέκα καὶ ὀκτώ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δε-
17 σμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο
πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσι τοῖς ἐνδόξοις
τοῖς γινομένοις ὑπ' αὐτοῦ.

18 Ἐλεγε δὲ· τίμι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ; καὶ τίμι ὁμοιώσω αὐτὴν;
19 Ὅμοία ἐστὶ κόκκῳ σιτάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ· καὶ
ἠῤῥησε καὶ ἐγένετο εἰς δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν
20 ἐν τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπε· τίμι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;
21 Ὅμοία ἐστὶ ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυπεν εἰς ἀλείφον σάτα τρία, ἕως οὗ
ἐξημώθη ὅλον.

§ 95. Our Lord goes teaching and journeying towards Jerusalem. He is warned
against Herod.—*Perea.*

LUKE XIII. 22—35.

22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κόμας διδάσκων καὶ πορεύειν ποιούμενος
23 εἰς Ἱερουσαλὴμ. Εἶπε δὲ τις αὐτῷ· κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε
24 πρὸς αὐτούς· ἄγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω
25 ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδομῶ-

LUKE XIII.

της καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες· κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἔρεῖ ὑμῖν· οὐκ οἶδα ὑμᾶς, 26 πόθεν ἐστέ. Τότε ἄρξῃσθε λέγειν· ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς 27 πλατείαις ἡμῶν ἐδίδαξας. Καὶ ἔρεῖ· λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· 28 ἀπόστητε ἀπ' ἐμοῦ πάντες οἱ ἐργάται τῆς ἀδικίας. Ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψῃσθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ καὶ πάντας 29 τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. Καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν, καὶ ἀπὸ βορρᾶ καὶ νότον, καὶ ἀνακληθήσονται ἐν τῇ 30 βασιλείᾳ τοῦ Θεοῦ. Καὶ ἰδοὺ, εἰσὶν ἔσχατοι, οἱ ἔσονται πρῶτοι, καὶ εἰσὶ πρῶτοι, οἱ ἔσονται ἔσχατοι.

31 Ἐν αὐτῇ τῇ ἡμέρᾳ προσῆλθόν τινας Φαρισαῖοι λέγοντες αὐτῷ· ἔξελθε καὶ 32 πορεύου ἐντεῦθεν, ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. Καὶ εἶπεν αὐτοῖς· πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ· ἰδοὺ, ἐκβάλλω δαιμόνια καὶ ἰάσεις ἐπιτελῶ 33 σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι. Πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἑπομένῃ πορευέσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερου- 34 σαλήμ. Ἱερουσαλήμ, Ἱερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρίπον ὄρνις τὴν ἐαυτῆς ροσσὶν ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθέλησατε. 35 Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.^a λέγω δὲ ὑμῖν, ὅτι οὐ μὴ με ἴδῃτε, ἕως ἃν ἤξῃ ὅτε εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

§ 96. Our Lord dines with a chief Pharisee on the Sabbath. Incidents.—Perea.

LUKE XIV. 1—24.

1 Καὶ ἐγένετο ἐν τῷ ἔλθειν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων 2 σαββάτῳ φαγεῖν ἄρτον, καὶ αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. Καὶ ἰδοὺ, ἄν- 3θρωπός τις ἦν ὑδρωπικὸς ἐμπροσθεν αὐτοῦ. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων· εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν; 4 5 Οἱ δὲ ἠσύχασαν· καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσε. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε· τίνας ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως 6 ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου; Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι 7 αὐτῷ πρὸς ταῦτα. Ἐλεγε δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς 8 τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς· ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατικλιθῇς εἰς τὴν πρωτοκλισίαν,^b μήποτε ἐντιμότερός σου ἢ κεκλημέ- 9 νος ὑπ' αὐτοῦ, καὶ ἔλθων ὁ σὲ καὶ αὐτὸν καλέσας ἔρεῖ σοι· δὸς τούτῳ τόπον· 10 καὶ τότε ἄρξῃ μετ' αἰσχύνῃς τὸν ἔσχατον τόπον κατέχειν. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσαι εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκλημὸς σε, εἴπῃ σοι· φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακει- 11 μένων σοι. Ὅτι πᾶς ὁ ὑψῶν ἐαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἐαυτὸν 12 ὑψωθήσεται. Ἐλεγε δὲ καὶ τῷ κεκληκότι αὐτόν· ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φῶναι τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ

^a 35. Comp. Ps. 69, 26 [25]. Jer. 12, 7. 22, 5.

^b 8. Comp. Prov. 25, 6.

LUKE XIV.

13 *ρεῖτορας πλουσίους, μήποτε καὶ αὐτοὶ σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπό-*
 14 *δομα. Ἀλλ' ὅτι οὗτος δοχὴν, κἀκεὶ πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλοὺς,*
 15 *καὶ μακάριος ἔστι, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναι σοι· ἀνταποδοθήσεται γάρ σοι*
 16 *ἐν τῇ ἀναστάσει τῶν δικαίων.*
 17 *Ἀκούσας δὲ τις τῶν συνετακισμένων ταῦτα εἶπεν αὐτῷ· μακάριος, ὃς σέ-
 18 *ναι ἔσται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. Ὁ δὲ εἶπεν αὐτῷ· ἄνθρωπος τις ἐποίησε*
 19 *δεῖπνον μέγα καὶ ἐκάλεσε πολλοὺς. Καὶ ἀπέστειλε τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ*
 20 *δεῖπνου εἰπεῖν τοῖς κεκλημένοις· ἔρχεσθε, ὅτι ἤδη ἑτοιμὰ ἐστί πάντα. Καὶ*
 21 *ἤρξαντο ἀπὸ μῆς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ· ἀρχὸν ἡγόρευσά*
 22 *καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἔρωτῶ σε, ἔχε με παρητημένον. Καὶ*
 23 *ἕτερος εἶπε· ζεύγῃ βοῶν ἡγόρευσά πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἔρωτῶ*
 24 *σε, ἔχε με παρητημένον. Καὶ ἕτερος εἶπε· γυναικα ἔργημα καὶ διὰ τοῦτο οὐ*
 25 *δύναμαι ἔλθεῖν. Καὶ παραγεγόμενος ὁ δούλος ἐκείνος ἀπήγγειλε τῷ κυρίῳ αὐ-*
 26 *τοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ· ἔξελθε ταχέως*
 27 *εἰς τὰς πλατείας καὶ ὁδοὺς τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ*
 28 *χωλοὺς καὶ τυφλοὺς εἰσέλαχε ὧδε. Καὶ εἶπεν ὁ δούλος· κύριε, γέγονεν ὡς*
 29 *ἐπέταξας, καὶ ἔτι τόπος ἐστί. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δούλον· ἔξελθε εἰς*
 30 *τὰς ὁδοὺς καὶ ὁδοὺς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.*
 31 *Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεται μου τοῦ*
 32 *δεῖπνου.**

§ 97. What is required of true Disciples.—Perea.

LUKE XIV. 25—35.

25 26 *Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί. καὶ στραφεὶς εἶπε πρὸς αὐτούς· ἰὲ τις*
 27 *ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα*
 28 *καὶ τὰ τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν,*
 29 *οὐ δύναται μου μαθητὴς εἶναι. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ*
 30 *ἔρχεται ὀπίσω μου, οὐ δύναται μου εἶναι μαθητὴς. Τίς γὰρ ἐξ ὑμῶν, θέλων*
 31 *πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς*
 32 *ἀπαρτισμόν; Ἴνα μή ποτε θέντος αὐτοῦ θεμελίον καὶ μὴ ἰσχύοντος ἐκτελέσαι,*
 33 *πάντες οἱ θεωροῦντες ἄρξονται ἐμπαῖξιν αὐτῷ λέγοντες· ὅτι οὗτος ὁ ἄνθρω-*
 34 *πος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἰσχύσεν ἐκτελέσαι. Ἡ τίς βασιλεὺς, πορευόμενος*
 35 *συμβαλεῖν ἐπ' αὐτῷ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλευέται, εἰ δυνα-*
 36 *τός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἰκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐ-*
 37 *τόν; Εἰ δὲ μή, ἔτι αὐτοῦ πόλεμος ὄντος, πρεσβεῖαν ἀποστείλας ἐρωτᾷ τὰ πρὸς*
 38 *αὐτόν. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ἐπάρ-*
 39 *χοισιν, οὐ δύναται μου εἶναι μαθητὴς. Καλὸν τὸ ἅλας· ἐν δὲ τῷ ἅλας μω-*
 40 *ραθῇ, ἐν τίνι ἄρτιθήσεται; Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν ἐστιν· ἔξω*
 41 *βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν, ἀκούετω.*

§ 98. Parable of the Lost Sheep, etc. Parable of the Prodigal Son.—*Perea*.

LUKE XV. 1—32.

1 Ἦσαν δὲ ἐγγιζόντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν αὐτοῦ.
 2 Καὶ διεγόνον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες· ὅτι οὗτος ἁμαρτω-
 3 λὸς προσδέχεται καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν
 4 ταύτην λέγων· τίς ἄνθρωπος ἐξ ἑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἓν
 5 ἐξ αὐτῶν οὐ καταλείπει τὰ ἑνενηκονταεννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ
 6 ἀπολωλός, ἕως εὑρῇ αὐτό; Καὶ εἰρὼν ἐπιτίθῃσιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων,
 7 καὶ ἔλθων εἰς τὸν οἶκον συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς·
 8 συγχάριτέ μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω ὑμῖν, ὅτι οὕτω
 9 χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἑνενηκοντα-
 10 εννέα δικαίοις, οἵτινες οὐ χρεῖαν ἔχουσι μετανοίας. Ἡ τίς γυνὴ δραχμὴν ἔχουσα
 11 δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ
 12 ζητεῖ ἐπιμελῶς, ἕως ὅτου εὑρῇ; Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γεί-
 13 τοντας λέγουσα· συγχάριτέ μοι, ὅτι εὑρον τὴν δραχμὴν, ἣν ἀπόλεσα. Οὕτω, λέγω
 14 ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.
 15 Εἶπε δὲ· ἄνθρωπός τις εἶχε δύο υἱούς. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί·
 16 πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.
 17 Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς
 18 χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. Λαπαρή-
 19 σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ
 20 αὐτὸς ἠρξάτο ὑστερεῖσθαι. Καὶ πόνεθεις ἐκολλήθη ἐνὶ τῶν πολιτῶν τῆς χώρας
 21 ἐκείνης· καὶ ἐπεμυεν αὐτὸν εἰς τοὺς ἀγρούς αὐτοῦ βόσκειν χοίρους. Καὶ ἐπε-
 22 θύμει γεμίσει τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἡσθιον οἱ χοῖροι, καὶ
 23 οὐδεὶς ἐδίδου αὐτῷ. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· πόσοι μίσθιοι τοῦ πατρὸς μου
 24 περισεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι. Ἀναστὰς πορεύσομαι πρὸς τὸν
 25 πατέρα μου καὶ ἐρῶ αὐτῷ· πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
 26 οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἓνα τῶν μισθίων σου.
 27 Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος,
 28 εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ, καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν
 29 τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν. Εἶπε δὲ αὐτῷ ὁ υἱός· πάτερ, ἡμαρτον
 30 εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου. Εἶπε
 31 δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ· ἔξιεργατε τὴν στολὴν τὴν πρώτην καὶ
 32 ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
 33 πόδας, καὶ ἐνέγκια τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ θαρόντες εὐφραν-
 34 θῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπολωλὸς ἦν καὶ
 35 εὑρέθη. καὶ ἠρξάτο εὐφραίνεισθαι. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ·
 36 καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν. Καὶ προσκαλε-
 37 σάμενος ἓνα τῶν παιδῶν ἐπυνθάνετο, τί εἶη ταῦτα. Ὁ δὲ εἶπεν αὐτῷ· ὅτι ὁ
 38 ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑμῶν
 39 ἦν αὐτὸν ἀπέλαβεν. Ὁργίσθη δὲ καὶ οὐκ ᾔθελεν εἰσελθεῖν. ὁ οὖν πατήρ αὐ-
 40 τοῦ ἐξελθὼν παρεκάλει αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρί· ἰδοὺ, τосαῦτα

LUKE XV.

ἔτι δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθοι, καὶ ἐμοὶ οὐδέποτε ἔδωκας
 30 ἔριτον, ἵνα μετὰ τῶν φίλων μου εὐχαρισθῶ· ὅτε δὲ ὁ υἱός σου οὗτος, ὁ κατα-
 γαρῶν σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔδυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.
 31 Ὁ δὲ εἶπεν αὐτῷ· τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἔστιν·
 32 ἔσθωμεν καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέ-
 ζησε, καὶ ἀπολλωλὼς ἦν καὶ εὐρέθη.

§ 99. Parable of the Unjust Steward.—Perea.

LUKE XVI. 1—13.

1 Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ· ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχε
 οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.
 2 Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· τί τοῦτο ἀκούω περὶ σου; ἀπόδος τὸν λόγον
 3 τῆς οἰκονομίας σου· οὐ γὰρ δύνησιν ἔτι οἰκονομεῖν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονό-
 4 μος· τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτει
 5 οὐχ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. Ἔγνων τί ποιήσω, ἵνα ὅταν μετασταθῶ τῆς
 6 οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. Καὶ προσκαλεσάμενος ἕνα
 7 τῶν κληρῶν αὐτοῦ εἶπεν αὐτῷ· πόσον ὀφείλεις
 8 τῷ κυρίῳ μου; Ὁ δὲ εἶπεν· ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ· δέξαι σου
 9 τὸ γράμμα καὶ καθίσας ταχέως γράψον πεντήκοντα. Ἐπειτα ἐτέρω εἶπε· σὺ δὲ
 10 πόσον ὀφείλεις; ὁ δὲ εἶπεν· ἑκατὸν κόρους σίτου. καὶ λέγει αὐτῷ· δέξαι σου τὸ
 11 γράμμα καὶ γράψον ὀγδοήκοντα. Καὶ ἐπήρσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδι-
 12 κίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ
 13 τοὺς υἱοὺς τοῦ φωτός εἰς τὴν γενεάν τὴν ἑαυτῶν εἰσι. Καὶ ὃς ὑμῶν λέγω· ποι-
 14 ήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται
 15 ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἔστι,
 16 καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικος ἔστιν. Εἰ οὖν ἐν τῷ ἁδίκῳ μαμωνᾷ
 17 ἡ πίστις οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; Καὶ εἰ ἐν τῷ ἁλλοτρίῳ
 18 ἡ πίστις οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; Οὐδεὶς οἰκέτης δύναται δυοὶ
 19 κυρίοις δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέ-
 20 ξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ δουλεῖν καὶ μαμωνᾷ.

§ 100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—Perea.

LUKE XVI. 14—31.

14 Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι, γιλάργηροι ὑπάρχοντες, καὶ ἔξεμν-
 15 κήριζον αὐτόν. Καὶ εἶπεν αὐτοῖς· ὑμεῖς ἔστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον
 16 τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις
 17 ὑψηλὸν βδελύγμα ἐνώπιον τοῦ θεοῦ. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου·
 18 ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται. Εὐκο-
 19 πώτερον δὲ ἔστι τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν, ἢ τοῦ νόμον μίαν κεραίαν
 20 πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γενναῖαν αὐτοῦ καὶ γαμῶν ἐτέρων μοιχεύει, καὶ πᾶς
 21 ὁ ἀπολελυμένον ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. Ἀνθρώπος δὲ τις ἦν πλούσιος, καὶ

LUKE XVI.

20 ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. Πτω-
 21 χὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλωμένος
 22 τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. Ἐγένετο
 23 δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπετεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλ-
 24 πον Ἀβραάμ. ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη. Καὶ ἐν τῷ ἄδῃ ἐπάρας
 25 τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν
 26 καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ,
 27 ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος
 28 καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. Εἶπε δὲ
 29 Ἀβραάμ· τέκνον, μνήσθητι, ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ
 30 Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὃδε πάρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. Καὶ ἐπὶ
 31 πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες
 32 διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνανται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.
 33 Εἶπε δέ· ἔρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου·
 34 ἔχω γὰρ πέντε ἀδελφοὺς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν
 35 εἰς τὸν τόπον τούτον τῆς βασάνου. Λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ
 36 τοὺς προφῆτας· ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ'
 37 ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ· εἰ
 38 Μωϋσῆς καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ,
 39 πεισθήσονται.

§ 101. Jesus inculcates forbearance, faith, humility.—Perea.

LUKE XVII. 1—10.

Εἶπε δὲ πρὸς τοὺς μαθητάς· ἀνένδεκτόν ἐστι τοῦ μὴ ἔλθεῖν τὰ σκάνδαλα·
 2 οὐαὶ δέ, δι' οὗ ἔρχεται. Ἀνσιτελεῖ αὐτῷ, εἰ μύλος θηκὸς περίκειται περὶ τὸν
 3 τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἓνα τῶν
 4 μικρῶν τούτων. Προσέχετε ἑαυτοῖς. ἐάν τις ἀμάρτη εἰς σὲ ὁ ἀδελφός σου,
 5 ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ. Καὶ ἐὰν ἐπτάκις τῆς ἡμέρας
 6 ἀμάρτη εἰς σὲ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ πρὸς σε λέγων· μετανοῶ· ἀφή-
 7 ναι αὐτῷ.^a Καὶ εἶπον οἱ ἀπόστολοι τῷ κυρίῳ· πρὸς θεὸς ἡμῖν πίστις. Εἶπε
 8 δὲ ὁ κύριος· εἰ εἴχετε πίστιν ὡς κόκκος σιnáπεως, ἐλέγετε ἂν τῇ συκαμίνῳ
 9 ταύτῃ· ἐκρίζωθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ, καὶ ἰπῆκονσεν ἂν ὑμῖν. Τίς
 10 δὲ ἐξ ὑμῶν δοῦλον ἔχων ἄροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ
 11 εἰρεῖ· εὐθέως παρελθὼν ἀνάπεσαι; ἢ ἄλλ' οὐχὶ ἐρεῖ αὐτῷ· ἐτοίμασον, τί δι-
 12 πρήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως σίγῃ καὶ πίνω, καὶ μετὰ ταῦτα
 13 ταχθέντα; οὐ δοκῶ. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσῃτε πάντα τὰ διαταχθέντα
 14 ὑμῖν, λέγετε· ὅτι δοῦλοι ἀρχεῖοί ἐσμεν· ὅτι, ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν.

^a 4. Comp. Lev. 19, 17, 18.

§ 102. Christ's coming will be sudden.—*Perca.*

LUKE XVII. 20—37.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ,
ἀπεκρίθη αὐτοῖς καὶ εἶπεν· οὐκ ἔρχεται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρή-
21 σεως, ὡς οἱ ἐροῦσιν· ἰδοὺ, ὧδε, ἢ, ἰδοὺ, ἐκεῖ· ἰδοὺ γάρ, ἡ βασιλεία τοῦ θεοῦ
22 ἐντὸς ὑμῶν ἐστίν. Εἶπε δὲ πρὸς τοὺς μαθητάς· ἐλεύσονται ἡμέραι, ὅτε
ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.
23 24 Καὶ ἐροῦσιν ὑμῖν· ἰδοὺ, ὧδε, ἢ, ἰδοὺ, ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε. Ὅσπερ
γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπὸ οὐρανὸν εἰς τὴν ὑπὸ οὐρανὸν λάμπει,
25 οὕτως ἐστὶν [καὶ] ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ. Πρῶτον δὲ δεῖ
26 αὐτὸν πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. Καὶ καθὼς
ἐγένετο ἐν ταῖς ἡμέραις Νῶε, οὕτως ἐστὶν καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀν-
27θρώπου. Ἦσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι τῆς ἡμέρας εἰςῆλθε Νῶε εἰς
28 τὴν κιβωτόν, καὶ ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας.^a Ὅμοιως καὶ
ὡς ἐγένετο ἐν ταῖς ἡμέραις Αῶν· Ἦσθιον, ἔπινον, ἡγόραζον, ἐπώλουν, ἐγένοντο,
29 φηροδόμουν· ἢ δὲ ἡμέρα εἰςῆλθε Αῶν ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπὸ
30 οὐρανοῦ καὶ ἀπώλεσεν ἅπαντας·^b κατὰ ταῦτα ἐστὶν ἡ ἡμέρα ὁ υἱὸς τοῦ ἀν-
31θρώπου ἀποκαλύπτειται. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς ἐστι ἐπὶ τοῦ σώματος καὶ τὰ
σκεῖα αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ καταβύτιω ἄραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ
32 33 ἐπιστρεψάτω εἰς τὰ ὀπίσω. Μνημονεύετε τῆς γεναικὸς Αῶν.^c Ὅς ἐὰν
ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὅς ἐὰν ἀπολέσῃ αὐτήν,
34 ζωοποιήσῃ αὐτήν. Λέγω ὑμῖν· ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης μιᾶς·
35 εἷς παραληγθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται. Ἄνο ἔσονται ἀλήθινος ἐπὶ τὸ
36 αὐτό· ἡ μία παραληγθήσεται, καὶ ἡ ἑτέρα ἀφεθήσεται. [Ἄνο ἔσονται ἐν τῷ
37 ἀγρῷ· εἷς παραληγθήσεται, καὶ ὁ ἕτερος ἀφεθήσεται.] Καὶ ἀποκριθέντες
λέγουσιν αὐτῷ· ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς· ὅπου τὸ σῶμα, ἐκεῖ συνα-
χθήσονται οἱ αἱετοί.

§ 103. Parables: The Importunate Widow. The Pharisee and Publican.—*Perca.*

LUKE XVIII. 1—14.

1 Ἐλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι καὶ μὴ
2 ἐγκακεῖν, ὡς λέγων· κριτὴς τις ἦν ἐν τινὶ πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἀν-
3θρώπων μὴ ἐντρέπόμενος. Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς
4 αὐτὸν λέγουσα· ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου. Καὶ οὐκ ᾔθελῃσεν ἐπὶ
5 χρόνον. μετὰ δὲ ταῦτα εἶπεν ἡ χήρα· εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι καὶ ἀν-
6θρώπων οὐκ ἐντρέπομαι, ὅτι διὰ γε τὸ παρῆεν μοι κόπον τὴν χήραν ταύτην ἐκ-
7δικάσατε, τί ὁ κριτὴς τῆς ἀδικίας λέγει. Ὁ δὲ θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν
8 τῶν ἐλεεινῶν αὐτοῦ, τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτός, καὶ μακρο-
9 θυμῶν ἐπ' αὐτοῖς; Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν
ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἄρα εὐφραίνει τὴν πίστιν ἐπὶ τῆς γῆς;

^a 27. Gen. 7, 4. 7.^b 29. Gen. 19, 15 sq.^c 32. Gen. 19, 26.

LUKE XVIII.

9 Εἶπε δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς, ὅτι εἰσὶ δίκαιοι, καὶ
 10 ἔξουθενοῦντας τοὺς λοιποὺς τὴν παραβολὴν ταύτην· ἄνθρωποι δύο ἀνέβησαν
 11 εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. Ὁ Φα-
 ρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· ὁ θεός, εὐχαριστῶ σοι, ὅτι
 οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς
 12 οὗτος ὁ τελώνης. Νηστεύω δις τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.
 13 Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν
 οὐρανὸν ἐπᾶραι, ἀλλ' ἐτυπτεν εἰς τὸ στήθος αὐτοῦ λέγων· ὁ θεός, ἰλάσθητί
 14 μοι τῷ ἁμαρτωλῷ. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐ-
 τοῦ παρ' ἐκείνου· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαν-
 τὸν ὑψωθήσεται.

§ 104. Precepts respecting Divorce.—Perea.

MATTH. XIX. 3—12.

MARK X. 2—12.

3 Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες αὐτῷ· εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν
 γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;
 4 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· οὐκ ἀνέγνωτε, ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρ-
 5 σεν καὶ θῆλυ ἐποίησεν αὐτοὺς;^a Καὶ εἶπεν· ἕνεκεν τούτου καταλείψει ἄν-
 θρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ·
 καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.^b
 6 Ὡστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὁ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ
 7 χωριζέτω. Λέγουσιν αὐτῷ· τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασί-
 8 ον, καὶ ἀπολῦσαι αὐτήν;^c Λέγει αὐτοῖς· ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν
 ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγορεν οὕτω.
 9 Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μὴ ἐπὶ πορνείᾳ, καὶ
 10 γαμήσῃ ἄλλην, μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. Λέγουσιν αὐτῷ
 οἱ μαθηταὶ αὐτοῦ· εἰ οὕτως ἐστὶν ἡ αἰτία
 2 Καὶ προσελθόντες Φαρισαῖοι ἐπηρώτησαν αὐτόν, εἰ ἔξεστιν ἀνδρὶ γυ-
 ναῖκα ἀπολῦσαι, πειράζοντες αὐτόν.
 3 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· τί
 4 ὑμῖν ἐνετείλατο Μωϋσῆς; Οἱ δὲ
 5 εἶπον· Μωϋσῆς ἐπέτρεψε βιβλίον ἀποστασίον γράφειν, καὶ ἀπολῦσαι.^c
 6 Καὶ ἀποκριθεὶς ὁ Ἰη-σοῦς εἶπεν αὐτοῖς· πρὸς τὴν σκληροκαρδίαν ὑμῶν
 ἐγραψεν ὑμῖν τὴν ἐντολήν ταύτην. ἀπὸ δὲ ἀρχῆς κτίσεως ἄρ-
 7 σεν καὶ θῆλυ ἐποίησεν αὐτοὺς ὁ θεός.^a Ἐνεκεν τούτου καταλείψει
 8 ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται
 9 πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.^b
 10 Ὡστε οὐκέτι εἰσὶ δύο, ἀλλὰ μία σὰρξ. Ὁ οὖν ὁ θεὸς συνέζευξεν,
 11 ἄνθρωπος μὴ χωριζέτω. Καὶ ἐν τῇ οἰκίᾳ πάλιν οἱ μαθηταὶ αὐτοῦ
 12 περὶ τοῦ αὐτοῦ ἐπηρώτησαν αὐτόν. Καὶ λέγει αὐτοῖς· ὃς ἂν
 ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται·
 13 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται.
 14 Καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

^a 4 etc. Gen. 1, 27.^b 5 etc. Gen. 2, 24.^c 7 and 4. Deut. 24, 1.

MATTH. XIX.

- 11 τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. Ὁ δὲ εἶπεν αὐτοῖς·
 12 οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται. Εἰσὶ γὰρ ἐντοῦχοι, οἵτινες
 ἐν κοιλίᾳ μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσιν ἐντοῦχοι, οἵτινες ἐντονώθησαν
 ὑπὸ τῶν ἀνθρώπων· καὶ εἰσιν ἐντοῦχοι, οἵτινες ἐντονώθησαν ἑαυτοὺς διὰ τὴν
 βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

§ 105. Jesus receives and blesses little Children.—Perea.

MATTH. XIX. 13—15.

MARK X. 13—16.

LUKE XVIII. 15—17.

- 13 Τότε προσηγγέθη αὐ- 13 Καὶ προσέφερον αὐ- 15 Προσέφερον δὲ αὐ-
 τῷ παιδία, ἵνα τὰς χει- τῷ παιδία, ἵνα ἄψῃται τῷ καὶ τὰ βρέφη, ἵνα
 ρας ἐπιθῇ αὐτοῖς καὶ αὐτῶν· οἱ δὲ μαθηταὶ
 προσεῖξῃται. οἱ δὲ μα- ἐπετίμων τοῖς προσφέ- αὐτῶν ἁπτηται· ἰδόν-
 14 θηταὶ ἐπετίμησαν αὐ- 14 ρουσιν. Ἰδὼν δὲ ὁ Ἰη- 16 τες δὲ οἱ μαθηταὶ ἐπ-
 τοῖς. Ὁ δὲ Ἰησοῦς εἶπεν· ἄφετε τὰ παι- σούς ἡγανάκτησε καὶ εἶ- 16 ετίμησαν αὐτοῖς. Ὁ δὲ
 14 διὰ, καὶ μὴ κωλύετε αὐ- πεν αὐτοῖς· ἄφετε τὰ Ἰησοῦς προσκαλεσάμε-
 τὰ ἐλθεῖν πρὸς με· τῶν 14 πειν αὐτοῖς· ἄφετε τὰ νος αὐτὰ εἶπεν· ἄφετε τὰ
 γὰρ τοιούτων ἐστὶν ἡ παιδία ἔρχεσθαι πρὸς με, καὶ μὴ κωλύετε αὐ-
 βασιλεία τῶν οὐρανῶν. 14 τὰ· τῶν γὰρ τοιούτων τὰ· τῶν γὰρ τοιούτων ἐστὶν
 15 Καὶ ἐπιθεὶς αὐτοῖς τὰς 15 Θεοῦ. Ἀμὴν λέγω ὑμῖν, ὅς ἐάν μὴ δεῖξῃται τὴν βασιλεί-
 15 χειρας ἐπορεύθη ἐκεῖ- ὅς ἐάν μὴ δεῖξῃται τὴν 17 Ἀμὴν λέγω ὑμῖν, ὅς ἐάν
 15 θεν. βασιλείαν τοῦ Θεοῦ ὡς μὴ δεῖξῃται τὴν βασιλεί-
 15 παιδίον, οὐ³ μὴ εἰσέλθῃ 17 αν του Θεοῦ ὡς παιδίον, οὐ
 16 εἰς αὐτήν. Καὶ ἐναγ- οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
 16 κालισάμενος αὐτά, τιθεὶς τὰς χειρας ἐπ' αὐτά, ἠνέλογε αὐτά.

§ 106. The rich Young Man. Parable of the Labourers in the Vineyard.—Perea.

MATTH. XIX. 16—30.

MARK X. 17—31.

LUKE XVIII. 18—30.

- 16 Καὶ ἰδοὺ, εἷς προσελ- 17 Καὶ ἐκπορευομένου 18 Καὶ ἐπηρώτησέ τις
 16 θὼν εἶπεν αὐτῷ· διδά- αὐτοῦ εἰς ὁδόν, πρὸς- αὐτὸν ἄρχων λέγων·
 16 σκαλε ἀγαθέ, τί ἀγα- δραμῶν εἰς καὶ γονυπε- αὐτὸν ἀρχων λέγων·
 16 θὸν ποιήσω, ἵνα ἔχω ζω- τήσας αὐτὸν ἐπηρώτα διδάσκαλε ἀγαθέ, τί
 17 ἦν αἰώνιον; Ὁ δὲ εἶπεν αὐτῷ· τί με λέγεις ἀγα- αὐτόν· διδάσκαλε ἀγα- ποιήσας ζωὴν αἰώνιον
 17 θόν; οὐδεὶς ἀγαθός, εἰ μὴ εἰς ὁ Θεός. εἰ δὲ 18 Ὁ δὲ Ἰησοῦς εἶπεν αὐ- 19 κληρονομίῃ; Εἶπε δὲ
 17 θέλεις εἰσελθεῖν εἰς τὴν 17 τῷ· τί με λέγεις ἀγα- αὐτῷ ὁ Ἰησοῦς· τί με
 17 ζωὴν, τήρησον τὰς ἐν- 17 θόν; οὐδεὶς ἀγαθός, 19 λέγεις ἀγαθόν; οὐδεὶς
 17 ζώην, τήρησον τὰς ἐν- 19 18 Ὁ δὲ Ἰησοῦς εἶπεν αὐ- 19 ἀγαθός, εἰ μὴ εἰς ὁ
 18 τολὰς. Λέγει αὐτῷ· 18 τῷ· τί με λέγεις ἀγα- 18 Θεός.
 18 18 εἰ μὴ εἰς ὁ Θεός. Τὰς 20 Τὰς ἐντολὰς οἱ-

MATTH. XIX.

MARK X.

LUKE XVIII.

ποίας· ὁ δὲ Ἰησοῦς εἶπε· τό^α οὐ φρονεῖς· οὐ μοιχεύσεις· οὐ κλέψεις· οὐ ψευδομαρτυρήσεις·¹ τίμα τὸν πατέρα καὶ τὴν μητέρα· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
 20 Λέγει αὐτῷ ὁ νεανίσκος· πάντα ταῦτα ἐφυλάξαμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;
 21 Ἐφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε, πώλησόν σου τὰ ὑπάρχοντα καὶ δός πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.
 22 Ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
 23 Ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ἀμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

ἐντολὰς οἶδας·^α μὴ μοιχεύσης· μὴ φρονεῖσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· μὴ ἀποστερήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα.
 20 Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτῷ· διδάσκαλε, ταῦτα πάντα ἐφυλάξαμην ἐκ νεότητός μου.
 21 Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν αὐτῷ· ἔν σοι ὑστερεῖ· ὑπάγε, ὅσα ἔχεις πώλησον καὶ δός τοῖς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν.
 22 Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.
 23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ· πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελεύσονται. Οἱ δὲ

δας·^α μὴ μοιχεύσης· μὴ φρονεῖσης· μὴ κλέψης· μὴ ψευδομαρτυρήσης· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.

Ὁ δὲ εἶπε· ταῦτα πάντα ἐφυλάξαμην ἐκ νεότητός μου.
 22 Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς εἶπεν αὐτῷ· ἔτι ἐν σοι λείπει πάντα, ὅσα ἔχεις, πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.
 23 Ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγένετο· ἦν γὰρ πλούσιος σφόδρα.

μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς· τέκνα, πῶς δύσκολόν ἐστι, τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν

24 Πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστι, κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.
 25 Ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσοντο σφόδρα, λέγοντες·

25 θεοῦ εἰσελθεῖν. Εὐκοπώτερόν ἐστι, κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Οἱ δὲ περισσῶς ἐξεπλήσοντο, λέγοντες

25 Εὐκοπώτερον γὰρ ἐστι, κάμηλον διὰ τρυμαλιᾶς ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Εἰπον δὲ οἱ ἀκούσαντες· καὶ τίς δύναται σωθῆναι; Ὁ δὲ εἶ-

^a 18 etc. Ex. 20, 12 sq. Lev. 19, 18.

MATTH XIX.

MARK X.

LUKE XVIII.

26 τίς ἄρα δύναται σωθῆ-
 ραι; Ἐμβλέψας δὲ ὁ
 Ἰησοῦς εἶπεν αὐτοῖς·
 παρὰ ἀνθρώποις τοῦτο
 ἀδύνατόν ἐστι· παρὰ
 δὲ Θεῷ πάντα δυνατά.

27 Τότε ἀποκριθεὶς ὁ
 Πέτρος εἶπεν αὐτῷ· ἰ-
 δοῦ, ἡμεῖς ἀσκήσαμεν
 πάντα, καὶ ἠκολουθή-
 σαμέν σοι· τί ἄρα ἔσται
 28 ἡμῖν; Ὁ δὲ Ἰησοῦς εἶ-
 πεν αὐτοῖς· ἀμὴν λέγω ὑμῖν,
 ὅτι ἡμεῖς οἱ ἀκο-
 λουθήσαντές μοι ἐν τῇ
 παλιγγενεσίᾳ, ὅταν κα-
 θίσῃ ὁ υἱὸς τοῦ ἀνθρώ-
 που ἐπὶ θρόνου δόξης
 αὐτοῦ, καθίσεσθε καὶ
 ἡμεῖς ἐπὶ δώδεκα θρό-
 νους, κρίνοντες τὰς δώ-
 δεκα φυλὰς τοῦ Ἰσραὴλ.

29 Καὶ πᾶς ὅστις ἀφῆκεν
 οἰκίαν ἢ ἀδελφούς ἢ
 ἀδελφὰς ἢ πατέρα ἢ
 μητέρα ἢ γυναῖκα ἢ τέκ-
 να ἢ ἀγροὺς ἔνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται καὶ ζώῃν αἰώ-
 30 νιον κληρονομήσει. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

XX. 1 Ὁμοίᾳ γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις
 2 ἐξῆλθεν ἅμα πρὸς μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Συμφω-
 3 ρήσας δὲ μετὰ τῶν ἐργατῶν ἐκ διημέριον τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν
 4 ἀμπελῶνα αὐτοῦ. Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ
 5 ἀγορᾷ ἀργοῦς· ἠπάγειν αὐτοὺς εἶπεν· ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὼν
 6 δίκαιος, δόσω ὑμῖν. οἱ δὲ ἀπῆλθον. Πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἑννάτην
 7 ὥραν ἐποίησεν ὡσαύτως. Περὶ δὲ τὴν ἐνδεκάτην ὥραν ἐξελθὼν εὗρεν ἄλλους
 8 ἐστῶτας [ἀργοῦς] καὶ λέγει αὐτοῖς· τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;
 9 αὐτοὶ αὖτε εἶπον· ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς· ὑπάγετε καὶ ὑμεῖς
 10 εἰς τὸν ἀμπελῶνα, καὶ ὁ ἐὼν ἡ δίκαιος, λήψεσθε. Ὁ ψάριος δὲ γενομένης λέγει ὁ
 11 κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος
 αὐτοῖς τὸν μισθόν, ἀρχάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. Καὶ ἐλθόν-
 12 τες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ διημέριον. Ἐλθόντες δὲ οἱ πρῶτοι
 13 ἐνόμισαν, ὅτι πλεονέξουσιν· καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ διημέριον. Αὐθόρως

27 πρὸς ἐαυτούς· καὶ τίς
 δύναται σωθῆναι; Ἐμ-
 βλέψας δὲ αὐτοῖς ὁ Ἰη-
 σοῦς λέγει· παρὰ ἀν-
 θρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ
 Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ
 τῷ Θεῷ.

28 Ἦρξάτο ὁ Πέτρος
 λέγειν αὐτῷ· ἰδοῦ, ἡμεῖς
 ἀσκήσαμεν πάντα καὶ
 29 ἠκολουθήσαμεν σοι. Ἀ-
 ποκριθεὶς δὲ ὁ Ἰησοῦς
 εἶπεν· ἀμὴν λέγω ὑμῖν,
 οὐδεὶς ἐστίν, ὅς ἀφῆκεν
 οἰκίαν ἢ ἀδελφούς ἢ ἀ-
 δελφὰς ἢ πατέρα ἢ μητέ-
 ρα ἢ γυναῖκα ἢ τέκνα ἢ
 30 ἀγροὺς ἔνεκεν ἐμοῦ καὶ
 τοῦ εὐαγγελίου, ἢ ἐὰν μὴ
 λάβῃ ἑκατονταπλασίονα
 νῦν ἐν τῷ καιρῷ τούτῳ
 οἰκίας καὶ ἀδελφούς καὶ
 ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς
 μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ
 31 ζῶν αἰώνιον. Πολλοὶ δὲ ἔσονται πρῶτοι
 ἔσχατοι, καὶ ἔσχατοι πρῶτοι.

28 Εἶπε δὲ ὁ Πέτρος·
 ἰδοῦ, ἡμεῖς ἀσκήσαμεν
 πάντα καὶ ἠκολουθή-
 29 σαμέν σοι. Ὁ δὲ εἶπεν
 αὐτοῖς· ἀμὴν λέγω ὑμῖν,
 ὅτι οὐδεὶς ἐστίν, ὅς ἀφῆ-
 κεν οἰκίαν ἢ γονεῖς ἢ
 ἀδελφούς ἢ γυναῖκα ἢ
 τέκνα ἔνεκεν τῆς βασι-
 30 λείας τοῦ Θεοῦ, ἢ ὅς οὐ
 μὴ ἀπολάβῃ πολλαπλα-
 σίονα ἐν τῷ καιρῷ του-
 τῷ καὶ ἐν τῷ αἰῶνι τῷ
 ἐρχομένῳ ζῶν αἰώνιον.

MATTH. XX.

- 12 δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου ἰλέγοντες· ὅτι οὗτοι οἱ ἔσχατοι μίαν ὥραν
 ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσας τὸ βάρος τῆς ἡμέρας
 13 καὶ τὸν καύσωνα. Ὁ δὲ ἀποκριθεὶς εἶπεν ἐν αὐτῶν· ἑταῖρε, οὐκ ἀδικῶ σε·
 14 οὐχὶ δηναρίον συνεφώνησάς μοι; Ἄρον τὸ σὸν καὶ ὕπαγε. Θέλω δὲ τούτῳ τῷ
 15 ἔσχατῳ δοῦναι ὡς καὶ σοί. Ἡ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἔμοῖς; ἢ
 16 ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσονται οἱ ἔσχατοι
 πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι. πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 107. Jesus a third time foretells his Death and Resurrection. [See §§ 74, 77.]—Perea.

MATTH. XX. 17—19.

MARK X. 32—34.

LUKE XVIII. 31—34.

- 17 Καὶ ἀναβαίνων ὁ 32 Ἦσαν δὲ ἐν τῇ ὁδῷ 31 Παραλαβὼν δὲ τοὺς δώ-
 Ἰησοῦς εἰς Ἱεροσόλυμα ἀναβαίνοντες εἰς Ἱερο- δεκα εἶπε πρὸς αὐτούς·
 παρέλαβε τοὺς δώδεκα σόλυμα, καὶ ἦν προάγων ἀκού-
 μαθητὰς κατ' ἰδίαν ἐν αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο καὶ ἀκο-
 τῇ ὁδῷ καὶ εἶπεν αὐτοῖς· λουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν
 18 ἰδοῦ, ἀναβαίνομεν εἰς 33 ὅτι ἰδοῦ ἀναβαίνομεν εἰς ἰδοῦ, ἀναβαίνομεν εἰς
 Ἱεροσόλυμα, καὶ ὁ υἱὸς Ἱεροσόλυμα, καὶ ὁ υἱὸς Ἱεροσόλυμα, καὶ τελε-
 τοῦ ἀνθρώπου παραδο- τοῦ ἀνθρώπου παρα- σθήσεται πάντα τὰ γε-
 θήσεται τοῖς ἀρχιερεῦσι δοθήσεται τοῖς ἀρχιερεῦ- γραμμένα διὰ τῶν προ-
 καὶ γραμματέυσι· καὶ σι καὶ τοῖς γραμματέυσι· φητῶν τῷ νῦν τοῦ ἀν-
 κατακρινούσιν αὐτὸν καὶ κατακρινούσιν αὐ- 32 θρώπου. Παραδοθή-
 19 θανάτῳ, ἢ καὶ παραδώ- σεται γὰρ τοῖς ἔθνεσι, καὶ ἐμπαυχθήσεται καὶ ἐμ-
 σουσιν αὐτὸν τοῖς ἔθνε- σιν εἰς τὸ ἐμπαῖξαι καὶ 33 ἔθνεσι, ἢ καὶ ἐμπαῖξον-
 σιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶ- σιν αὐτῷ, καὶ μαστιγώ- 33 πτυσθήσεται, ἢ καὶ μα-
 σαι· καὶ τῇ τρίτῃ ἡμέρᾳ σουσιν αὐτόν, καὶ ἐμ- στιγώσαντες ἀποκτενοῦ-
 ἀναστήσεται. πτύσουσιν αὐτῷ, καὶ σιν αὐτόν· καὶ τῇ ἡμέρᾳ
 34 ἀποκτενοῦσιν αὐτόν· καὶ τῇ τῇ τρίτῃ ἀναστήσεται.
 34 Καὶ αὐτοὶ οὐδὲν τούτων
 συνῆκαν, καὶ ἦν τὸ ὄμμα
 τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγόμενα.

§ 108. James and John prefer their ambitious request.—Perea.

MATTH. XX. 20—28.

MARK X. 35—45.

- 20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ 35 Καὶ προσπορεύονται αὐτῷ Ἰά-
 τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱ- κωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου,
 τῶν αὐτῆς, προσκυνούσα καὶ αἰτοῦσά λέγοντες· διδάσκαλε, θέλομεν, ἵνα ὁ
 21 τι παρὰ αὐτοῦ. Ὁ δὲ εἶπεν αὐτῇ· 36 εἰάν αἰτήσωμεν, ποιήσης ἡμῖν. Ὁ δὲ
 τί θέλεις; λέγει αὐτῷ· εἰπέ, ἵνα εἶπεν αὐτοῖς· τί θέλετε ποιῆσαί με

MATTH. XX.

καθίσωσιν οὗτοι οἱ δύο υἱοί μου, εἰς
 22 σου ἐν τῇ βασιλείᾳ σου. Ἀποκριθεὶς
 δὲ ὁ Ἰησοῦς εἶπεν· οὐκ οἴδατε, τί αἰ-
 τεῖσθε. δύνασθε πιεῖν τὸ ποτήριον,
 ὃ ἐγὼ μέλλω πίνειν; ἢ τὸ βάπτισμα,
 ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; λέ-
 23 γουσιν αὐτῷ· δυνάμεθα. Καὶ λέγει
 αὐτοῖς· τὸ μὲν ποτήριόν μου πίεσθε
 καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι,
 βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ
 δεξιῶν μου καὶ ἐξ ἐωνύμων μου οὐκ
 24 ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται
 ὑπὸ τοῦ πατρὸς μου. Καὶ ἀκούσαν-
 25 τες οἱ δέκα ἡγανάκησαν περὶ τῶν
 δύο ἀδελφῶν. Ὁ δὲ Ἰησοῦς προσκα-
 λεσάμενος αὐτοὺς εἶπεν· οἴδατε, ὅτι
 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύ-
 26 ουσιν αὐτῶν, καὶ οἱ μεγάλοι κατε-
 ξουσιάζουσιν αὐτῶν. Οὐχ οὕτως
 27 ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν τις ἐν
 ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διά-
 28 κος· καὶ ὅς ἐάν τις ἐν ὑμῖν εἶναι
 πρῶτος, ἔστω ὑμῶν δοῦλος· ὥςπερ
 ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε
 διακονηθῆναι, ἀλλὰ διακονῆσαι καὶ
 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ
 πολλῶν.

MARK X.

37 ὑμῖν; Οἱ δὲ εἶπον αὐτῷ· δὸς ἡμῖν,
 ἵνα εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ ἐωνύ-
 38 μων σου καθίσωμεν ἐν τῇ δόξῃ σου.
 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· οὐκ οἴ-
 39 दाτε, τί αἰτεῖσθε. δύνασθε πιεῖν τὸ
 ποτήριον, ὃ ἐγὼ πίνω, καὶ τὸ βάπτι-
 σμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι;
 40 Οἱ δὲ εἶπον αὐτῷ· δυνάμεθα. ὁ δὲ
 Ἰησοῦς εἶπεν αὐτοῖς· τὸ μὲν ποτή-
 ριον, ὃ ἐγὼ πίνω, πίεσθε, καὶ τὸ
 βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βα-
 41 πτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δε-
 42 ξιῶν μου καὶ ἐξ ἐωνύμων οὐκ ἔστιν
 ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
 43 Καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγα-
 νακτεῖν περὶ Ἰακώβου καὶ Ἰωάννου.
 44 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
 λέγει αὐτοῖς· οἴδατε, ὅτι οἱ δοκοῦντες
 45 ἄρχειν τῶν ἐθνῶν κατακυριεύουσιν αὐ-
 τῶν, καὶ οἱ μεγάλοι αὐτῶν κατεξουσιάζ-
 46 ουσιν αὐτῶν. Οὐχ οὕτω δὲ ἔσται ἐν
 ὑμῖν· ἀλλ' ὅς ἐάν τις ἐν ὑμῖν μέγας
 47 γενέσθαι, ἔστω ὑμῶν διάκονος· καὶ ὅς
 ἐάν τις ἐν ὑμῖν εἶναι πρῶτος, ἔσται
 48 ὑμῶν δοῦλος· ὥςπερ ὁ υἱὸς τοῦ
 ἀνθρώπου οὐκ ἦλθε διακονηθῆναι,
 ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν
 αὐτοῦ λύτρον ἀντὶ πολλῶν.

§ 109. The healing of two blind men near Jericho.

MATTH. XX. 29—34.

MARK X. 46—52.

LUKE XVIII. 35—43. XIX. 1.

29 Καὶ ἐκπορευομένων
 αὐτῶν ἀπὸ Ἱεριχῶ,
 ἡκολούθησεν αὐτῷ ὄχ-
 30 λος πολὺς. Καὶ ἰδού,
 δύο τυφλοὶ καθήμενοι
 παρὰ τὴν ὁδόν, ἀκού-
 σαντες ὅτι Ἰησοῦς πα-
 ράγει,

ἐκραζαν λέγον-

46 Καὶ ἔρχονται εἰς Ἱε-
 ριχῶ· καὶ ἐκπορευομέ-
 νου αὐτοῦ ἀπὸ Ἱεριχῶ
 καὶ τῶν μαθητῶν αὐ-
 τοῦ καὶ ὄχλου ἱκανοῦ, ὃ
 υἱὸς Τιμαίου, Βαρτί-
 μαιος ὁ τυφλός, ἐκάθη-
 το παρὰ τὴν ὁδὸν προς-
 47 αιτῶν. Καὶ ἀκούσας,
 ὅτι Ἰησοῦς ὁ Ναζω-
 ραῖός ἐστιν, ἤρξατο κρά-

35 Ἐγένετο δὲ ἐν τῷ
 ἐγγίξειν αὐτὸν εἰς Ἱε-
 ριχῶ, τυφλός τις ἐκά-
 36 θητο παρὰ τὴν ὁδὸν
 προσαιτῶν. Ἀκούσας
 δὲ ὄχλου διαπορευομέ-
 νου ἐπυνθάνετο, τί εἶη
 37 τοῦτο. Ἀπήγγειλαν δὲ
 αὐτῷ, ὅτι Ἰησοῦς ὁ
 Ναζωραῖος παρέρχεται.
 38 Καὶ ἐβόησε λέγων· Ἰη-

MATTH. XX.

MARK X.

LUKE XVIII.

31 *τες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. Ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς, ἵνα σιωπήσωσιν. οἱ δὲ μεῖζον ἔκραζον λέγοντες· ἐλέησον ἡμᾶς, κύριε, υἱὸς Δαυίδ. Καὶ*

ζειν καὶ λέγειν· ὁ υἱὸς Δαυίδ, Ἰησοῦ, ἐλέησόν με. Καὶ ἐπετίμων αὐτῷ πολλοί, ἵνα σιωπήσῃ· ὁ δὲ πολλῶν μᾶλλον ἔκραξεν· υἱὲ Δαυίδ, ἐλέησόν με. Καὶ

σοῦ, υἱὲ Δαυίδ, ἐλέησόν με. Καὶ οἱ προάγοντες ἐπετίμων αὐτῷ, ἵνα σιωπήσῃ· αὐτὸς δὲ πολλῶν μᾶλλον ἔκραζεν· υἱὲ Δαυίδ, ἐλέησόν με. Σταθεῖς δὲ ὁ Ἰησοῦς ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν·

50 *αὐτῷ· θάρσει, ἔγεραι· φωνεῖ σε. Ὁ δὲ ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναστὰς ἦλθε πρὸς τὸν Ἰησοῦν.*

33 *καὶ εἶπε· τί θέλετε ποιήσω ὑμῖν; λέγουσιν αὐτῷ· κύριε, ἵνα ἀνοιχθῶσιν ἡμῶν οἱ ὀφθαλμοί. Σπλαγχνισθεῖς δὲ ὁ Ἰησοῦς ἤψατο τῶν ὀφθαλμῶν αὐτῶν· καὶ εὐθέως ἀνέβλεψαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἠκολούθησαν αὐτῷ.*

51 *Καὶ ἀποκριθεὶς λέγει αὐτῷ ὁ Ἰησοῦς· αἰθέρις ποιήσω σοι; ὁ δὲ τυφλὸς εἶπεν αὐτῷ· ῥάββοννί, ἵνα ἀναβλέψω. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· ὕπαγε, ἡ πίστις σου σέσωκέ σε· καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ Ἰησοῦ ἐν τῇ ὁδῷ.*

ἐγγίσαντος δὲ αὐτοῦ ἐπηρώτησεν αὐτόν· λέγων· τί σοι θέλεις ποιήσω; ὁ δὲ εἶπε· κύριε, ἵνα ἀναβλέψω. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. Καὶ παραχρῆμα ἀνέβλεψε, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν·

καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

XIX. 1 *Καὶ εἰσελθὼν διήρχετο τὴν Ἱεριχά.*

§ 110. The visit to Zaccheus. Parable of the ten Minae.—Jericho.

LUKE XIX. 2—28.

2 *Καὶ ἰδού, ἀνὴρ ὀνόματι κηλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος. Καὶ ἐξῆκει ἰδεῖν τὸν Ἰησοῦν, τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν. Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἡμέλλε διέρχεσθαι. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ εἶπε πρὸς αὐτόν· Ζακχαῖε, σπεύσας κατέβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. Καὶ σπεύσας κατέβη καὶ ὑπέδεξατο αὐτὸν χαίρων. Καὶ ἰδόντες ἅπαντες διεγόνγυζον λέγοντες· ὅτι παρὰ ἀμαρτωλῶν ἀνδρὶ εἰσῆλθε καταλῦσαι. Σταθεῖς δὲ Ζακχαῖος εἶπε πρὸς τὸν κύριον· ἰδού, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἰ τιτὸς τι ἐσυνκοφάντησα, ἀποδίδωμι τετραπλοῦν. Εἶπε δὲ πρὸς αὐτόν ὁ Ἰησοῦς· ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.*

LUKE XIX.

- 11 Ἀκούοντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπε παραβολὴν διὰ τὸ ἐγγεῆς αὐτὸν εἶναι Ἱερουσαλὴμ καὶ δοκεῖν αὐτοῦς, ὅτι παραγοῖμαι μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀνασταίνεσθαι. Εἶπεν οὖν· ἄνθρωπός τις ἐνγεγὴς ἐπορεύθη εἰς χώραν μακρὰν, 12 λαβεῖν ἐαυτῷ βασιλείαν καὶ ἐποστρέφειν. Καλέσας δὲ δέκα δούλους ἐαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπε πρὸς αὐτούς· πραγματεύεσθε ὥς ἐρχομαι. 14 Οἱ δὲ πολλοὶ αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβεῖαν ὀπίσω αὐτοῦ λέγοντες· οὐ θέλομεν τούτον βασιλεύσαι ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπαγελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, 16 οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῶ, τίς τί διεπραγματεύεσθαι. Παρεγένετο δὲ ὁ πρῶτος λέγων· κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς. Καὶ εἶπεν αὐτῷ· εἰ, ἀγαθὲ δούλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. Καὶ ἦλθεν ὁ δεύτερος λέγων· κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς. 19 20 Εἶπε δὲ καὶ τούτῳ· καὶ σὺ γίνου ἐπάνω πέντε πόλεων. Καὶ ἕτερος ἦλθε λέγων· κύριε, ἰδού, ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ. Ἐσφοβούμην γὰρ σε, ὅτι ἄνθρωπος ἀστυγρὸς εἶ· αἰῶεις, ὃ οὐκ ἔθνηκας, καὶ θερίζεις, ὃ οὐκ ἔσπειρας. 22 Λέγει δὲ αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, ποιηρὲς δοῦλε· ἴδεις, ὅτι ἐγὼ ἄνθρωπος ἀστυγρὸς εἰμι, αἰῶων, ὃ οὐκ ἔθνηκα, καὶ θερίζων, ὃ οὐκ ἔσπειρα; 23 Καὶ διὰ τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τῷ τόκῳ ἂν ἔπραξα αὐτό; Καὶ τοῖς παρεστῶσιν εἶπεν· ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι. Καὶ εἶπον αὐτῷ· κύριε, ἔχει δέκα μνᾶς. 26 Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Πλήν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεύσαι ἐπ' αὐτούς, ἀράγετε ὧδε καὶ κατασφάζετε ἔμπροσθέν μου. 28 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν, ἀναβαίνων εἰς Ἱερουσόλυμα.

§ 111. Jesus arrives at Bethany six days before the Passover.—*Bethany.*

JOHN XI. 55—57. XII. 1, 9—11.

- 55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἱερουσόλυμα 56 ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἀγρίσωσιν ἐαυτούς. Ἐξήχοντο οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἐστηκότες· τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς 57 τὴν ἐορτήν; Αὐδῶκεισαν δὲ καὶ οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα, ἐάν τις γνῶ πού ἐστι, μὴνύσῃ, ὅπως πιῶσωσιν αὐτόν. XII. 1 Ὁ οὖν Ἰησοῦς πρὸ ἑξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν 9 Ἀἷζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν.—Ἐγὼ οὖν ὄχλος πολὺς ἐκ τῶν Ἰουδαίων, ὅτι ἐκεῖ ἐστι, καὶ ἦλθον οὐ διὰ τὸν Ἰησοῦν μόνον, ἀλλ' ἵνα καὶ τὸν 10 Ἀἷζαρον ἴδωσιν, ὃν ἤγειρεν ἐκ νεκρῶν. Ἐβουλευσάμην δὲ οἱ ἄρχιερεῖς, ἵνα καὶ 11 τὸν Ἀἷζαρον ἀποκτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Five days.*

§ 112. Our Lord's public Entry into Jerusalem.—*Bethany, Jerusalem.*

First Day of the Week.

JOHN XII. 12—19.

12 **Τ**ῇ ἐπαύριον ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν ἐορτὴν, ἀκούσαντες ὅτι ἔρχεται ὁ
'Ιησοῦς εἰς Ἱεροσόλυμα,—

MATTH. XXI. 1—11. 14—17.

MARK XI. 1—11.

LUKE XIX. 29—44.

1 Καὶ ὅτε ἤγγισαν εἰς
Ἱεροσόλυμα καὶ ἤλθον
εἰς Βηθφαγὴ πρὸς τὸ
ὄρος τῶν ἐλαιῶν, τότε ὁ
'Ιησοῦς ἀπέστειλε δύο
2 μαθητὰς¹ λέγων αὐτοῖς·
πορεύθητε εἰς τὴν κώμην
τὴν ἀπέναντι ὑμῶν, καὶ
εὐθέως εὐρήσετε ὄνον
δεδεμένον, καὶ πῶλον
μετ' αὐτῆς· λύσαντες
ἀγάγετέ μοι.

1 Καὶ ὅτε ἐγγίζουσιν
εἰς Ἱερουσαλὴμ, εἰς
Βηθφαγὴ καὶ Βηθα-
νίαν, πρὸς τὸ ὄρος τῶν
ἐλαιῶν, ἀποστέλλει δύο
τῶν μαθητῶν αὐτοῦ
2¹ καὶ λέγει αὐτοῖς· ὑπά-
γετε εἰς τὴν κώμην τὴν
κατέναντι ὑμῶν· καὶ
εὐθέως εἰς πορευόμενοι
εἰς αὐτὴν εὐρήσετε πῶ-
λον δεδεμένον, ἐφ' ὃν
οὐδεὶς ἀνθρώπων κεκά-
θικε· λύσαντες αὐτὸν

29 Καὶ ἐγένετο ὡς ἤγ-
γισεν εἰς Βηθφαγὴ καὶ
Βηθανίαν, πρὸς τὸ ὄρος
τὸ καλούμενον ἐλαιῶν,
ἀπέστειλε δύο τῶν μα-
θητῶν αὐτοῦ¹ εἰπὼν·
30 ὑπάγετε εἰς τὴν κατέ-
ναντι κώμην, ἐν ἣ εἰς-
πορευόμενοι εὐρήσετε
πῶλον δεδεμένον, ἐφ'
ὃν οὐδεὶς πώποτε ἀν-
θρώπων ἐκάθισε· λύ-
σαντες αὐτὸν ἀγαγετε.

3 Καὶ ἐάν τις
ὑμῶν εἴπῃ τι, ἐρεῖτε· ὅτι
ὁ κύριος αὐτῶν χρειάν
ἔχει· εὐθέως δὲ ἀπο-
6 στελλεῖ αὐτούς.—Πο-

3 ἀγάγετε. Καὶ ἐάν τις
ὑμῶν εἴπῃ· τί ποιεῖτε
τοῦτο; εἴπατε· ὅτι ὁ
κύριος αὐτοῦ χρειάν ἔ-
χει· καὶ εὐθέως αὐτὸν

31 Καὶ ἐάν τις ὑμᾶς ἐρω-
τᾷ· διὰ τί λέετε; οὕ-
τως ἐρεῖτε αὐτῷ· ὅτι
ὁ κύριος αὐτοῦ χρειάν
32 ἔχει. Ἀπελθόντες δὲ

MATTH. XXI.

MARK XI.

LUKE XIX.

ρευθέντες δὲ οἱ μαθη-
ται καὶ ποιήσαντες κα-
θὼς προσέταξεν αὐτοῖς
ὁ Ἰησοῦς,

4 ἀποστέλλει ὧδε. Ἀπῆλ-
θον δὲ καὶ εἶρον πῶλον
δεδεμένον πρὸς τὴν θύ-
ραν ἔξω ἐπὶ τοῦ ἁμφο-
δου, καὶ λύνουσιν αὐτόν.

οἱ ἀπεσταλμένοι εἶρον
καθὼς εἶπεν αὐτοῖς.

5 Καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐ-

6 τοῖς· τί ποιεῖτε λύντες τὸν πῶλον; Οἱ

δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰη-
σοῦς· καὶ ἀφῆκεν αὐ-

7 ἡγάγον τὴν ὄνον καὶ τὸν πῶλον,
καὶ ἐπέθηκαν ἐπάνω
αὐτῶν τὰ ἱμάτια αὐ-
τῶν· καὶ ἐπεκάθισεν
ἐπάνω αὐτῶν.—

7 τούς. Καὶ ἡγάγον τὸν
πῶλον πρὸς τὸν Ἰησοῦν
καὶ ἐπέβαλον αὐτῷ τὰ
ἱμάτια αὐτῶν, καὶ ἐκά-
θισεν ἐπ' αὐτῷ.

53 Ἀνόντων δὲ αὐτῶν τὸν

πῶλον εἶπον οἱ κύριοι

αὐτοῦ πρὸς αὐτούς· τί

34 λέετε τὸν πῶλον; Οἱ

δὲ εἶπον· ὁ κύριος αὐ-

35 τοῦ χρειάν ἔχει. Καὶ

ἡγάγον αὐτὸν πρὸς τὸν

Ἰησοῦν, καὶ ἐπιρρόψαν-

τες αὐτῶν τὰ ἱμάτια

ἐπὶ τὸν πῶλον ἐπεβί-

βασαν τὸν Ἰησοῦν.

MATTH. XXI.

JOHN XII.

4 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῇ
τὸ ρηθὲν διὰ τοῦ προφήτου λέγον-
5 τος·^a ἔῴπατε τῇ θυγατρὶ Σιών· ἰδοὺ,
ὁ βασιλεὺς σου ἔρχεται· σοι, πρᾶνς
καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον,
νιδὸν ὑποζυγίου.—

MARK XI.

LUKE XIX.

JOHN XII.

8 Ὁ δὲ πλεῖστος ὄχ- 8 Πολλοὶ δὲ τὰ ἱμά- 36 Πορευομένον δὲ
λος ἔστρωσαν ἑαν-
τῶν τὰ ἱμάτια ἐν
τῇ ὁδῷ· ἄλλοι δὲ
ἐκοπτον κλάδους
ἀπὸ τῶν δένδρων
καὶ ἔστρωννον ἐν
9 τῇ ὁδῷ. Οἱ δὲ ὄχ- 9 ὁδόν. Καὶ οἱ προ-
λοι οἱ προάγοντες
καὶ οἱ ἀκολου-
θοῦντες ἔκραζον
λέγοντες· ὡσαν-
νὰ τῷ υἱῷ Δαυὶδ·
εὐλογημένος ὁ ἐρ-
χόμενος ἐν ὀνόματι
κυρίου· ὡσαννὰ
ἐν τοῖς ὑψίστοις.

8 Πολλοὶ δὲ τὰ ἱμά-
τια αὐτῶν ἔστρω-
σαν εἰς τὴν ὁδόν·
ἄλλοι δὲ στοιβά-
δας ἔκοπτον ἐκ
τῶν δένδρων καὶ
ἔστρωννον εἰς τὴν
ὁδόν. Καὶ οἱ προ-
άγοντες καὶ οἱ ἀκο-
λουθοῦντες ἔκρα-
ζον λέγοντες· ὡ-
σαννὰ, εὐλογημέ-
νος ὁ ἐρχόμενος
ἐν ὀνόματι κυρίου·
εὐλογημένη ἡ ἐρχο-
μένη βασιλεία [ἐν
ὀνόματι κυρίου]
τοῦ πατρὸς ἡμῶν

36 Πορευομένον δὲ
αὐτοῦ ὑπεστρών-
νον τὰ ἱμάτια αὐ-
τῶν ἐν τῇ ὁδῷ· 13 ἔλαβον τὰ βαῖα
τῶν φοινίκων καὶ
ἐξῆλθον εἰς ὑπάν-
τησιν αὐτῷ,
37 Ἐγγίζοντος δὲ αὐ-
τοῦ ἤδη πρὸς τῇ
καταβάσει τοῦ ὄ-
ρου τῶν ἐλαιῶν
ἤρξαντο ἅπαν τὸ πλῆθος τῶν μα-
θητῶν χαίροντες αἰνεῖν τὸν θεὸν
φωνῇ μεγάλῃ περὶ πασῶν ὧν
εἶδον δυνάμεων,

38 ἔλεγοντες· εὐλο-
γημένος ὁ ἐρχόμε-
νος βασιλεὺς ἐν
ὀνόματι κυρίου·
εἰρήνῃ ἐν οὐρανῷ
καὶ δόξα ἐν ὑψί-
στοις.

13 ἔλαβον τὰ βαῖα
τῶν φοινίκων καὶ
ἐξῆλθον εἰς ὑπάν-
τησιν αὐτῷ,
καὶ
ἔκραζον· ὡσαννὰ,
εὐλογημένος ὁ ἐρ-
χόμενος ἐν ὀνό-
ματι κυρίου, ὁ βα-
σιλεὺς τοῦ Ἰσρα-
ήλ.^b—

Δαυὶδ· ὡσαννὰ ἐν τοῖς ὑψίστοις.

^a 5 etc. Zech. 9, 9.

^b 13. Comp. Ps. 118, 26.

JOHN XII.

- 16 Ταῦτα δὲ οὐκ ἔγνωνσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰη-
σοῦς, τότε ἐμνήσθησαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν
17 αὐτῷ. Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Ἀδάμαρον ἐφώνησεν ἐκ
18 τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπὴρτησεν αὐτῷ ὁ
19 ὄχλος, ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιημέναι τὸ σημεῖον. Οἱ οὖν Φαρισαῖοι
εἶπον πρὸς ἑαυτούς· θεωρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κόσμος ὁπίσω
αὐτοῦ ἀπῆλθεν.

LUKE XIX.

- 39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· διδάσκαλε, ἐπιτίμη-
40 σον τοῖς μαθηταῖς σου. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· λέγω ὑμῖν, ὅτι, ἐὰν οὐ-
41 τοι σιωπήσωσιν, οἱ λίθοι κεκράζονται. Καὶ ὡς ἤρρισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν
42 ἐπ' αὐτῇ, ἡ λέγων· ὅτι εἰ ἔγnows καὶ σύ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς
43 εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ,
καὶ περιβαλοῦσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσί σε καὶ συνέξουσί
44 σε πάντοθεν, καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν
σοὶ λίθον ἐπὶ λίθῳ, ἀνθ' ὧν οὐκ ἔγnows τὸν καιρὸν τῆς ἐπισκοπῆς σου.

MATTH. XXI.

MARK XI.

- 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱε- 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰη-
ροσόλυμα ἐσεῖσθη πᾶσα ἡ πόλις λέ- σοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψά-
11 γουσα· τίς ἐστιν οὗτος; Οἱ δὲ ὄχ- μενος πάντα,—
λοι ἔλεγον· οὗτός ἐστιν Ἰησοῦς ὁ
14 προφήτης, ὁ ἀπὸ Ναζαρετ τῆς Γαλιλαίας.—Καὶ προσῆλθον αὐτῷ τυγλοὶ καὶ
15 χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς τὰ θαυμάσια, ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ
16 λέγοντας· ὡσαννὰ τῷ υἱῷ Δαυὶδ, ἠγανάκτησαν· καὶ εἶπον αὐτῷ· ἀκούεις τί
οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς· ναί· οὐδέποτε ἀνέγνωτε,^a ὅτι ἐκ
στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;
17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν
ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ 11 —ὀψίας ἦδη οὔσης τῆς ὥρας, ἐξῆλ-
ῆλθον εἰς Βηθανίαν μετὰ τῶν δώδεκα.

MARK XI.

§ 113. The barren Fig-tree. The cleansing of the Temple.—Bethany, Jerusalem.

Second Day of the Week.

MATTH. XXI. 12, 13, 18, 19.

MARK XI. 12—19.

- 18 Πρωίας δὲ ἐπανάγων εἰς τὴν πό- 12 Καὶ τῇ ἐπαύριον ἐξεληθόντων αὐ-
19 λιν ἐπείνασε. Καὶ ἰδὼν σκκὴν μίαν 13 τῶν ἀπὸ Βηθανίας ἐπείνασε. Καὶ
ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ ἰδὼν σκκὴν μακρόθεν, ἔχουσαν φύλλα,
οὐδὲν εὔρεν ἐν αὐτῇ, εἰ μὴ φύλλα μό- ἦλθεν, εἰ ἄρα εὐρήσει τι ἐν αὐτῇ· καὶ
νον. καὶ λέγει αὐτῇ· μηκέτι ἐκ σοῦ καρ- ἐλθὼν ἐπ' αὐτήν οὐδὲν εὔρεν εἰ μὴ
πὸς γένηται εἰς τὸν αἰῶνα· καὶ ἐξη- φύλλα· οὐ γὰρ ἦν καιρὸς σύνκων.
ράνθη παραχρῆμα ἡ σκκὴ.— 14 Καὶ ἀποκριθεὶς [ὁ Ἰησοῦς] εἶπεν

^a 16. Ps. 8, 3.

MARK XI.

αὐτῶν· μηκέτι ἐκ σοῦ εἰς τον αἰῶνα μηδεὶς καρπὸν φέροι. καὶ ἤκουον οἱ μαθηταὶ αὐτοῦ.

MATTH. XXI.

15 Καὶ ἔρχονται εἰς LUKE XIX. 45—48.

- 12 Καὶ εἰσῆλθεν ὁ Ἰη-
σοῦς εἰς τὸ ἱερὸν τοῦ
θεοῦ, καὶ ἐξέβαλε πάν-
τας τοὺς πωλοῦντας καὶ
ἀγοράζοντας ἐν τῷ ἱερῷ,
καὶ τὰς τραπέζας τῶν
κολλυβιστῶν κατέστρε-
ψε, καὶ τὰς καθέδρας
τῶν πωλούντων τὰς πε-
ριστεράς,
13 καὶ λέγει αὐτοῖς· γέγραπται·^a ὁ
οἶκός μου οἶκος προσευ-
χῆς κληθήσεται, ὑμεῖς δὲ
αὐτὸν ἐποιήσατε σπή-
λαιον ληστῶν.
ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχι-
ρεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσου-
σιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς
ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ
αὐτοῦ. Καὶ ὅτε ὤψε ἐγένετο, ἐξεπο-
ρεύετο ἔξω τῆς πόλεως.
- 15 Καὶ ἔρχονται εἰς
Ἱερουσόλυμα. καὶ εἰσελ-
θὼν [ὁ Ἰησοῦς] εἰς τὸ
ἱερὸν ἤρξατο ἐκβάλλειν
τοὺς πωλοῦντας καὶ
ἀγοράζοντας ἐν τῷ ἱερῷ,
καὶ τὰς τραπέζας τῶν κολλυβιστῶν
καὶ τὰς καθέδρας τῶν πωλούν-
των τὰς περιστερὰς κατέστρεψε·
16 καὶ οὐκ ἤφιεν, ἵνα τις διενέγκῃ
σκεῦος διὰ τοῦ ἱεροῦ.
17 Καὶ ἐδίδασκε λέγων αὐ-
τοῖς· οὐ γέγραπται·^a ὅτι
ὁ οἶκός μου οἶκος προσ-
ευχῆς κληθήσεται πᾶσι
τοῖς ἔθνεσιν; ὑμεῖς δὲ
ἐποιήσατε αὐτὸν σπή-
λαιον ληστῶν. Καὶ
ἡμέραν ἐν τῷ ἱερῷ· οἱ
δὲ ἀρχιερεῖς καὶ οἱ γραμ-
ματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ
οἱ πρῶτοι τοῦ λαοῦ. Καὶ οὐχ εὗρισκον
τὸ τί ποιήσωσιν· ὁ λαὸς γὰρ ᾧπας
ἐξεκρέματο αὐτοῦ ἀκούων.

LUKE XXI. 37, 38.

- 37 Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος ὑπὸ τῷ
38 εἰς τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Καὶ πᾶς ὁ λαὸς ὠρθηριζε πρὸς αὐτὸν ἐν τῷ
ἱερῷ ἀκούειν αὐτοῦ.

§ 114. The barren Fig-tree withers away.—Between Bethany and Jerusalem.

Third Day of the Week.

MATTH. XXI. 20—22.

MARK XI. 20—26.

- 20 Καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν
λέγοντες; πῶς παραχρῆμα ἐξηράνθη
21 ἡ συκῆ; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶ-
πεν αὐτοῖς· ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε
πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ
τῆς συκῆς ποιήσετε, ἀλλὰ καὶ ἐν τῷ ὄρει
20 Καὶ πρὸ παραπορευόμενοι εἶδον
21 τὴν συκὴν ἐξηραμένην ἐν ῥιζῶν. Καὶ
ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ·
ῥαββί, ἴδε, ἡ συκῆ, ἣν κατηράσω,
22 ἐξήρανται. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
23 λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ. Ἀμὴν
γὰρ λέγω ὑμῖν, ὅτι ὃς ἂν εἴπῃ τῷ ὄρει

^a 13 etc. Is. 56, 7. Comp. Jer. 7, 11.

MATTH. XXI.

τούτῳ εἶπητε· ἄρθητι καὶ βλήθητι
22 εἰς τὴν θάλασσαν, γενήσεται. Καὶ
πάντα ὅσα ἂν αἰτήσγη ἐν τῇ προς-
ευχῇ πιστεύοντες, λήψεσθε.

25 προσερχόμενοι αἰτεῖσθε, πιστεύετε, ὅτι λαμβάνετε· καὶ ἔσται ὑμῖν. Καὶ ὅταν
στῆκητε πρόσερχόμενοι, ἀφίετε, εἴ τι ἔχετε κατὰ τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ
26 ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐ-
δὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

MARK XI.

τούτῳ· ἄρθητι καὶ βλήθητι εἰς τὴν
θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ
καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύσῃ, ὅτι ἃ
λέγει γίνεται, ἔσται αὐτῷ ὁ ἐὰν εἶπῃ.

24 Διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα ἂν

§ 115. Christ's authority questioned. Parable of the Two Sons.—Jerusalem.

Third Day of the Week.

MATTH. XXI. 23—32.

MARK XI. 27—33.

LUKE XX. 1—8.

23 Καὶ ἐλθόντι αὐτῷ εἰς
τὸ ἱερὸν προσήλθον ἀν-
τῷ διδάσκοντι οἱ ἀρχιε-
ρεῖς καὶ οἱ πρεσβύτεροι
τοῦ λαοῦ λέγοντες·
ἐν ποίᾳ ἐξουσίᾳ ταῦτα
ποιεῖς; καὶ τίς σοι ἔδω-
κε τὴν ἐξουσίαν ταύτην;
24 Ἀποκριθεὶς δὲ ὁ Ἰη-
σοῦς εἶπεν αὐτοῖς· ἔρω-
τήσω ὑμᾶς κατὰ λόγον
ἓνα, ὃν ἐὰν εἴπητέ μοι,
κατὰ ὑμῖν ἔρω, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιῶ.
25 Τὸ βάπτισμα Ἰωάννου
πόθεν ἦν; ἔξ οὐρανοῦ,
ἢ ἔξ ἀνθρώπων; οἱ
δὲ διελογίζοντο παρ'
ἑαυτοῖς λέγοντες· ἐὰν
εἴπωμεν· ἔξ οὐρανοῦ,
ἔρει ἡμῖν· διὰ τί οὖν οὐκ
26 ἐπιστεύσατε αὐτῷ; Ἐὰν
δὲ εἴπωμεν· ἔξ ἀνθρώ-
πων, φοβούμεθα τὸν
ὄχλον· πάντες γὰρ ἔ-
χουσι τὸν Ἰωάννην ὡς

27 Καὶ ἔρχονται πάλιν
εἰς Ἱεροσόλυμα. καὶ ἐν
τῷ ἱερῷ περιπατούντος
αὐτοῦ ἔρχονται πρὸς
αὐτὸν οἱ ἀρχιερεῖς καὶ
οἱ γραμματεῖς καὶ οἱ
πρεσβύτεροι, καὶ λέ-
γουσιν αὐτῷ· ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς;
καὶ τίς σοι τὴν ἐξουσίαν
ταύτην ἔδωκεν, ἵνα ταῦ-
29 τα ποιῇς; Ὁ δὲ Ἰησοῦς
ἀποκριθεὶς εἶπεν αὐ-
τοῖς· ἐπερωτήσω ὑμᾶς
κατὰ ἓνα λόγον· καὶ
ἀποκριθήτε μοι, καὶ ἔρω
ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ
30 ταῦτα ποιῶ. Τὸ βά-
πτισμα Ἰωάννου ἔξ οὐ-
ρανοῦ ἦν, ἢ ἔξ ἀνθρώ-
πων; ἀποκριθήτε μοι.
31 Καὶ ἐλογίζοντο πρὸς
ἑαυτοὺς λέγοντες· ἐὰν
εἴπωμεν· ἔξ οὐρανοῦ,
ἔρει· διὰ τί οὖν οὐκ ἐπι-
32 στεύσατε αὐτῷ; Ἀλλ'
ἐὰν εἴπωμεν· ἔξ ἀνθρώ-
πων· ἐφοβοῦντο τὸν
λαόν· ἅπαντες γὰρ εἰ-

1 Καὶ ἐγένετο ἐν μιᾷ
τῶν ἡμερῶν ἐκείνων,
διδάσκοντος αὐτοῦ τὸν
λαόν ἐν τῷ ἱερῷ καὶ εὐ-
αγγελιζομένου, ἐπέστη-
σαν οἱ ἀρχιερεῖς καὶ οἱ
γραμματεῖς σὺν τοῖς
2 πρεσβυτέροις, καὶ εἴ-
πον πρὸς αὐτὸν λέγον-
τες· εἰπέ ἡμῖν, ἐν ποίᾳ
ἐξουσίᾳ ταῦτα ποιεῖς;
ἢ τίς ἐστιν ὁ δούς σοι
τὴν ἐξουσίαν ταύτην;
3 Ἀποκριθεὶς δὲ εἶπε πρὸς
αὐτούς· ἐρωτήσω ὑμᾶς
κατὰ ἓνα λόγον, καὶ εἴ-
πατέ μοι. Τὸ βάπτισμα
Ἰωάννου ἔξ οὐρανοῦ ἦν,
5 ἢ ἔξ ἀνθρώπων; Οἱ δὲ
συνελογίσαντο πρὸς ἑαυ-
τοὺς λέγοντες· ὅτι ἐὰν
εἴπωμεν· ἔξ οὐρανοῦ,
ἔρει· διὰ τί οὖν οὐκ ἐπι-
6 στεύσατε αὐτῷ; Ἐὰν δὲ
εἴπωμεν· ἔξ ἀνθρώπων,
πᾶς ὁ λαὸς καταλιθά-
σει ἡμᾶς· πεπεισμένος
γὰρ ἐστιν Ἰωάννην προ-
7 φήτην εἶναι. Καὶ ἀπε-

MATTH. XXI.

MARK XI.

LUKE XX.

- 27 προφήτην. Καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπον· οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτοί· οὐδὲ ἐγὼ λέγω ὑμῖν, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο· καὶ προσελθὼν τῷ πρώτῳ εἶπε· τέκνον, ἔπαγε σήμερον, ἐργάζου ἐν τῷ ἀμπελῶνί μου.
- 29 30 Ὁ δὲ ἀποκριθεὶς εἶπεν· οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς ἀπῆλθε. Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν· ἐγὼ, κύριε· καὶ
- 31 οὐκ ἀπῆλθε. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Λέγουσιν αὐτῷ· ὁ πρωτός. λέγει αὐτοῖς ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι
- 32 προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. Ἦλθε γὰρ πρὸς ὑμᾶς Ἰωάννης ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστενύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπιστενύσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐ μετεμελήθητε ὕστερον, τοῦ πιστεῦσαι αὐτῷ.

§ 116. Parable of the wicked Husbandmen.—Jerusalem.

Third Day of the Week.

MATTH. XXI. 33—46.

MARK XII. 1—12.

LUKE XX. 9—19.

- 33 Ἄλλην παραβολὴν ἀκούσατε. ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα, καὶ φραγμὸν αὐτῷ περιέθηκε, καὶ ὥρυξεν ἐν αὐτῷ ληνόν, καὶ ὀκκοδόμησε πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπέδημυσεν.
- 34 Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωρούς, λαβεῖν τοὺς καρποὺς αὐτοῦ· καὶ λαβόντες οἱ γεωροὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἐλιθοβόλησαν. Πάλιν ἀπέστειλεν ἄλλους δούλους, πλείονας τῶν πρώτων·
- 1 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν· ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὥρυξεν ὑπολήμιον, καὶ ὀκκοδόμησε πύργον· καὶ ἐξέδοτο αὐτὸν γεωργοῖς,
- 2 καὶ ἀπεδήμησε· Καὶ ἀπέστειλε πρὸς τοὺς γεωρούς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωγῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος. Οἱ δὲ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.
- 3 Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς ἄλλον δούλον· ἀκείνον λιθοβολήσαντες ἐκεραιώσαν καὶ ἀπέστειλαν ἡμιωμένον. Καὶ [πάλιν]
- 9 Ἦρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην· ἄνθρωπος ἐφύτευσεν ἀμπελῶνα, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε χρόνους ἱκανούς.
- 10 Καὶ ἐν καιρῷ ἀπέστειλε πρὸς τοὺς γεωρούς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσιν αὐτῷ· οἱ δὲ γεωροὶ δείραντες αὐτὸν ἐξάπέστειλαν κενόν.
- 11 Καὶ προσέθετο πέμπαι ἕτερον δούλον· οἱ δὲ ἀκείνον δείραντες καὶ ἀτιμάσαντες ἐξάπέστειλαν κενόν. Καὶ προσέθετο πέμπαι τρίτον· οἱ δὲ καὶ τοῦτον

MATTH. XXI.

MARK XII.

LUKE XX.

46 τῶν λέγει. Καὶ ζητοῦν-
τες αὐτὸν κρατῆσαι
ἐφοβήθησαν τοὺς ὄχ-
λους, ἐπειδὴ ὡς προσή-
την αὐτὸν εἶχον.

12 Καὶ ἐζήτον αὐτὸν κρα-
τῆσαι, καὶ ἐφοβήθησαν
τὸν ὄχλον· ἐγνωσαν γάρ,
ὅτι πρὸς αὐτοὺς τὴν
παραβολὴν εἶπε. καὶ ἀ-
φέντες αὐτὸν ἀπῆλθον.

αὐτῇ τῇ ὥρᾳ, καὶ ἐφο-
βήθησαν τὸν λαόν· ἐ-
γνωσαν γάρ, ὅτι πρὸς
αὐτοὺς τὴν παραβολὴν
ταύτην εἶπε.

§ 117. Parable of the Marriage of the King's Son.—Jerusalem.

Third Day of the Week.

MATTH. XXII. 1—14. See 14 1. 1. 1. 1.

1 2 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν αὐτοῖς ἐν παραβολαῖς λέγων· ὁμοιω-
θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῇ νύφ
3 αὐτοῦ. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ, καλέσαι τοὺς κεκλημένους εἰς τοὺς
4 γάμους· καὶ οὐκ ἤθελον ἐλθεῖν. Πάλιν ἀπέστειλεν ἄλλους δούλους λέγων·
εἴπατε τοῖς κεκλημένοις· ἰδοὺ, τὸ ἄριστόν μου ἡτοίμασα· οἱ ταῦροί μου καὶ τὰ
5 σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. Οἱ δὲ ἀμελήσαν-
6 τες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρόν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ. Οἱ δὲ
7 λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ἔβρισαν καὶ ἀπέκτειναν. Ἀκούσας δὲ
8 ὁ βασιλεὺς ὠρίσθη· καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς ᾠρεῖς
9 ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε. Τότε λέγει τοῖς δούλοις αὐτοῦ· ὁ μὲν
9 γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἴσαν ἄξιοι. Πορεύεσθε οὖν ἐπὶ τὰς
10 διαξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὔρητε, καλέσατε εἰς τοὺς γάμους. Καὶ ἐξελ-
θόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας ὅσους εὔρον, ποτηροῦς
11 τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. Εἰσελθὼν δὲ ὁ βασιλεὺς
θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδιμένον ἔνδυμα
12 γάμου. Καὶ λέγει αὐτῷ· ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ
13 δὲ ἐφωμώθη. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακότοις· δίσσαντες αὐτοῦ πόδας καὶ
χεῖρας ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἑξώτερον· ἐκεῖ ἔσται ὁ κλαν-
14 θμὸς καὶ ὁ βρυνθμὸς τῶν ὀδόντων. Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

§ 118. Insidious question of the Pharisees: Tribute to Cesar.—Jerusalem.

Third Day of the Week.

MATTH. XXII. 15—22.

LUKE XX. 20—26.

15 Τότε πορευθέντες οἱ Φαρισαῖοι συμ- 20 Καὶ παρατηρήσαντες ἀπέστειλαν
βούλιον ἔλαβον, ὅπως MARK XII. 13—17. ἐγκαθέτους ὑποκρινομέ-
αὐτὸν παριδεύσωσιν ἐν 13 Καὶ ἀποστέλλουσι ρους ἑαυτοὺς δικαίους
16 λόγῳ. Καὶ ἀποστέλ- πρὸς αὐτόν τινες τῶν εἶναι, ἵνα ἐπιλάβωνται
λουσιν αὐτῷ τοὺς μα- Φαρισαίων καὶ τῶν αὐτοῦ λόγον, εἰς τὸ
θητὰς αὐτῶν μετὰ τῶν Ἰερωδιαῶν, ἵνα αὐτὸν παραδοῦναι αὐτὸν τῇ
Ἰερωδιαῶν λέγοντες· 14 ἀγρεύσωσι λόγῳ. Οἱ δὲ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ
διδάσκαλε, οἶδαμεν, 21 ἡγεμόνος. Καὶ ἐπηρώ-
οὐ ἀληθὴς εἶ καὶ τὴν τῷ· διδάσκαλε, οἶδαμεν, τησαν αὐτὸν λέγοντες·

MATTH. XXII.

ὁδὸν τοῦ Θεοῦ ἐν ἀλη-
θείᾳ διδάσκεις, καὶ οὐ
μέλει σοι περὶ οὐδενός·
οὐ γὰρ βλέπεις εἰς πρός-
17 ὠπον ἀνθρώπων. Εἶπε
οὖν ἡμῖν, τί σοι δοκεῖ;
ἔξεστι δοῦναι κῆρσον
18 Καίσαρι, ἢ οὐ; Γρὸς δὲ
ὁ Ἰησοῦς τὴν ποιηρίαν
αὐτῶν εἶπε· τί με πειράζε-
19 τε, ὑποκριταί; ἐπιδείξα-
τέ μοι τὸ νόμισμα τοῦ
κέρσου. οἱ δὲ προσήνε-
20 καν αὐτῷ δηνάριον. Καὶ
λέγει αὐτοῖς· τίς ἡ εἰ-
κὼν αὐτῆς καὶ ἡ ἐπιγραφή;
21 Λέγουσιν αὐτῷ· Καίσα-
ρος. τότε λέγει αὐτοῖς·
ἀπόδοτε οὖν τὰ Καίσα-
ρος Καίσαρι, καὶ τὰ τοῦ
22 Θεοῦ τῷ Θεῷ. Καὶ ἀ-
κούσαντες ἐθαύμασαν,
καὶ ἀφέντες αὐτὸν ἀπ-
ῆλθον.

MARK XII.

ὅτι ἀληθῆς εἶ, καὶ οὐ
μέλει σοι περὶ οὐδενός·
οὐ γὰρ βλέπεις εἰς πρός-
ωπον ἀνθρώπων, ἀλλ'
ἐπ' ἀληθείας τὴν ὁδὸν
τοῦ Θεοῦ διδάσκεις. 22
ἔξεστι κῆρσον Καίσαρι
δοῦναι, ἢ οὐ; δῶμεν, ἢ
23 μὴ δῶμεν; Ὁ δὲ εἰδὼς
αὐτῶν τὴν ὑπόκρισιν
εἶπεν αὐτοῖς· τί με πει-
ράζετε; φέρετέ μοι δη-
24 νάριον, ἵνα ἴδω. Οἱ δὲ
ἤνεγκαν. καὶ λέγει αὐ-
τοῖς· τίς ἡ εἰκὼν αὐ-
τῆς καὶ ἡ ἐπιγραφή; οἱ
δὲ εἶπον αὐτῷ· Καίσα-
25 ρος. Καὶ ἀποκριθεὶς
ὁ Ἰησοῦς εἶπεν αὐτοῖς·
ἀπόδοτε τὰ Καίσαρος
Καίσαρι, καὶ τὰ τοῦ
26 Θεοῦ τῷ Θεῷ. καὶ ἐ-
θαύμασαν ἐπ' αὐτῷ.

LUKE XX.

διδάσκαλε, οἶδαμεν, ὅτι
ὀρθῶς λέγεις καὶ διδά-
σκεις καὶ οὐ λαμβάνεις
πρόσωπον, ἀλλ' ἐπ' ἀλη-
θείας τὴν ὁδὸν τοῦ
22 Θεοῦ διδάσκεις. Ἐξεστὶν
ἡμῖν Καίσαρι φόρον δοῦ-
23 ναι, ἢ οὐ; Κατανοήσας
δὲ αὐτῶν τὴν πανουργίαν
εἶπε πρὸς αὐτούς· τί με
24 πειράζετε; δεῖξατέ μοι
δηνάριον· τίς ἔχει εἰ-
κόνα καὶ ἐπιγραφήν;
ἀποκριθέντες δὲ εἶπον·
25 Καίσαρος. Ὁ δὲ εἶπεν
αὐτοῖς· ἀπόδοτε τοῖνυν
τὰ Καίσαρος Καίσαρι,
καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.
26 Καὶ οὐκ ἴσχυσαν ἐπιλα-
βέσθαι αὐτοῦ ῥήματος
ἐναντίον τοῦ λαοῦ, καὶ
θανυμάσαντες ἐπὶ τῇ
ἀποκρίσει αὐτοῦ ἐσί-
γησαν.

§ 119. Insidious question of the Sadducees: The Resurrection.—Jerusalem.

Third Day of the Week.

MATTH. XXII. 23—33.

23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ
προσῆλθον αὐτῷ Σαδ-
δουκαῖοι, οἱ λέγοντες μὴ
εἶναι ἀνάστασιν, καὶ
24 ἐπηρώτησαν αὐτὸν ἵ λέ-
γοντες· διδάσκαλε, Μωϋ-
σῆς εἶπεν·^a ἂν τις ἀ-
ποθάνῃ μὴ ἔχων τέκνα,
ἐπιγαμβροῦς αὐτοῦ ἀδελφὸς
αὐτοῦ τὴν γυναῖκα αὐ-
τοῦ, καὶ ἀναστήσει σπερ-
μα τῷ ἀδελφῷ αὐτοῦ.

MARK XII. 18—27.

18 Καὶ ἔρχονται Σαδ-
δουκαῖοι πρὸς αὐτόν, οἵ-
τινες λέγουσιν ἀνάστασιν
μὴ εἶναι· καὶ ἐπηρώτη-
σαν αὐτὸν λέγοντες·
19 Ἰδού διδάσκαλε, Μωϋσῆς ἔ-
γραψεν ἡμῖν,^a ὅτι ἂν
τις ἀδελφὸς ἀποθάνῃ
καὶ καταλίπῃ γυναῖκα
καὶ τέκνα μὴ ἔχῃ, ἵνα
λάβῃ ὁ ἀδελφὸς αὐτοῦ
τὴν γυναῖκα αὐτοῦ καὶ
ἐξαναστήσῃ σπέρμα τῷ

LUKE XX. 27—40.

27 Προσελθόντες δὲ τι-
νες τῶν Σαδδουκαίων,
οἱ ἀντιλέγοντες ἀνάστα-
σιν μὴ εἶναι, ἐπηρώτη-
28 σαν αὐτόν ἵ λέγοντες·
διδάσκαλε, Μωϋσῆς ἔ-
γραψεν ἡμῖν,^a ἂν τις
ἀδελφὸς ἀποθάνῃ ἔχων
γυναῖκα, καὶ οὗτος ἄτεκ-
νος ἀποθάνῃ, ἵνα λάβῃ
ὁ ἀδελφὸς αὐτοῦ τὴν
γυναῖκα καὶ ἐξαναστήσῃ
σπέρμα τῷ ἀδελφῷ αὐ-

^a 24 etc. Deut. 25, 5.

MATTH. XXII.

MARK XII.

LUKE XX.

25 Ἦσαν δὲ παρ' ἡμῖν ἐπὶ τὰ ἀδελφοί· καὶ ὁ πρῶτος γαμήσας ἐτελεύτησε· καὶ μὴ ἔχων σπέρμα ἀφῆκε τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ.
26 Ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν
27 ἐπτά. Ὅστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή.

28 Ἐν τῇ οὖν ἀναστάσει τίνος τῶν ἐπτά ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ὁ Ἰησοῦς εἶπεν αὐτοῖς· πλανᾷσθε, μὴ εἰδότες τὰς γραφάς μηδὲ τὴν δύναμιν τοῦ θεοῦ. Ἐν γὰρ τῇ ἀναστασίσει οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται, ἀλλ' ὡς ἄγγελοι τοῦ θεοῦ ἐν οὐρανῷ εἰσι.

31 Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥήθην ἡμῖν ὑπὸ τοῦ θεοῦ λέγοντος·^a

32 ἐγώ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν ὁ θεὸς θεὸς νεκρῶν, ἀλλὰ ζώντων.
33 Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήρσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

20 ἀδελφῷ αὐτοῦ. Ἐπὶ τὰ ἀδελφοί ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα. Καὶ ὁ δεύτερος ἔλαβεν αὐτήν καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως.
22 Καὶ ἔλαβον αὐτήν οἱ ἐπτά, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

23 Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίμος αὐτῶν ἔσται γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτήν γυναῖκα. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· οὐ διὰ τοῦτο πλανᾷσθε, μὴ εἰδότες τὰς γραφάς, μηδὲ τὴν δύναμιν τοῦ θεοῦ; Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται, ἀλλ' εἰσὶν ὡς ἄγγελοι ἐν τοῖς οὐρανοῖς. Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως, ἐπὶ τοῦ βράτου, ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων·^a ἐγώ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ [θεὸς] ζώντων. ὑμεῖς οὖν πολλὴν πλανᾷσθε.

26 Περὶ δὲ τῶν νεκρῶν, ὅτι ἐγείρονται, οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωϋσέως, ἐπὶ τοῦ βράτου, ὡς εἶπεν αὐτῷ ὁ θεὸς λέγων·^a ἐγώ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; Οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ [θεὸς] ζώντων. ὑμεῖς οὖν πολλὴν πλανᾷσθε.

29 τοῦ. Ἐπὶ οὖν ἀδελφοί ἦσαν· καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος. Καὶ ἔλαβεν ὁ δεύτερος τὴν γυναῖκα, καὶ οὗτος ἀπέθανεν ἄτεκνος. Καὶ ὁ τρίτος ἔλαβεν αὐτήν· ὡσαύτως δὲ καὶ οἱ ἐπτά· οὐ κατέλιπον τέκνα καὶ ἀπέθανον. Ὅτε-
32 ρον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει τίμος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτήν γυναῖκα.
34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγκαμίζονται,¹ οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται· οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσχύοντες γὰρ εἰσι καὶ υἱοὶ τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.
37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου,^a ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκρι-
39 θέντες δὲ τινες τῶν γραμματέων εἶπον· διδάσκαλε, 40 καλῶς εἶπας. Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν·

32 καὶ ἀπέθανον. Ὅτε-
ρον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Ἐν τῇ οὖν ἀναστάσει τίμος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτά ἔσχον αὐτήν γυναῖκα.
34 Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ Ἰησοῦς· οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐγκαμίζονται,¹ οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε ἐγκαμίζονται· οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσχύοντες γὰρ εἰσι καὶ υἱοὶ τοῦ θεοῦ τῆς ἀναστάσεως υἱοὶ ὄντες.
37 Ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν ἐπὶ τῆς βάτου,^a ὡς λέγει κύριον τὸν θεὸν Ἀβραάμ καὶ τὸν θεὸν Ἰσαὰκ καὶ τὸν θεὸν Ἰακώβ. Θεὸς δὲ οὐκ ἔστι νεκρῶν, ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. Ἀποκρι-
39 θέντες δὲ τινες τῶν γραμματέων εἶπον· διδάσκαλε, 40 καλῶς εἶπας. Οὐκέτι δὲ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν·

^a 31 etc. Ex. 3, 6.

§ 120. A Lawyer questions Jesus. The two great Commandments.—*Jerusalem.*

Third Day of the Week.

MATTH. XXII. 34—40.

MARK XII. 28—34.

34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες, ὅτι
 35 ἐφίμωσε τοὺς Σαδδουκαίους, συνή-
 36 χθησαν ἐπὶ τὸ αὐτό. Καὶ ἐπηρώτησεν
 37 αὐτῶν νομικὸς πειράζων αὐτὸν
 38 καὶ λέγων· διδάσκαλε, ποία ἐντολὴ
 39 μέγαν ἐν τῷ νόμῳ; Ὁ δὲ Ἰησοῦς
 40 εἶπεν αὐτῷ·^a ἀγαπήσεις κύριον τὸν
 41 θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν
 42 ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ δια-
 43 νοίᾳ σου. Αὕτη ἐστὶ πρώτη καὶ με-
 44 γάλῃ ἐντολή. Δευτέρα δὲ ὁμοία αὐ-
 45 τῇ·^b ἀγαπήσεις τὸν πλησίον σου ὡς
 46 σεαυτόν. Ἐν ταύταις ταῖς δυσὶν ἐν-
 47 τολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται
 48 κρέμονται.

καλῶς, διδάσκαλε· ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστὶ καὶ οὐκ ἔστιν ἄλλος πλὴν
 33 αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνθέσεως καὶ
 34 ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτόν,
 35 πλεόν ἐστι πάντων τῶν ὀλοκαυτωμάτων καὶ θυσιῶν. Καὶ ὁ Ἰησοῦς ἰδὼν αὐ-
 36 τόν, ὅτι ρουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ
 37 θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι.

§ 121. How is Christ the Son of David?—*Jerusalem.*

Third Day of the Week.

MATTH. XXII. 41—46.

MARK XII. 35—37.

LUKE XX. 41—44.

41 Συνηγμένων δὲ τῶν
 42 Φαρισαίων ἐπηρώτησεν
 43 αὐτοὺς ὁ Ἰησοῦς· λέ-
 44 γων· τί ὑμῖν δοκεῖ περὶ
 45 τοῦ Χριστοῦ; τίνας υἱὸς
 46 ἐστὶ; λέγουσιν αὐτῷ·
 47 τοῦ Δαυὶδ. Λέγει αὐ-
 48 τοῖς· πῶς οὖν Δαυὶδ ἐν
 49 πνεύματι κύριον αὐτὸν
 50 καλεῖ; λέγων·^c εἶπεν
 51 ὁ κύριος τῷ κυρίῳ μου·

35 Καὶ ἀποκριθεὶς ὁ
 36 Ἰησοῦς ἔλεγε, διδάσκων
 37 ἐν τῷ ἱερῷ· πῶς λέγου-
 38 σιν οἱ γραμματεῖς, ὅτι ὁ
 39 Χριστὸς υἱὸς ἐστὶ Δαυ-
 40 ἰδ; Αὐτὸς γὰρ Δαυὶδ
 41 εἶπεν ἐν τῷ πνεύματι
 42 τῷ ἁγίῳ·^c εἶπεν ὁ κύ-
 43 ριος τῷ κυρίῳ μου· κά-
 44 θου ἐκ δεξιῶν μου, ἕως

41 Εἶπε δὲ πρὸς αὐτούς·
 42 πῶς λέγουσι τὸν Χρι-
 43 στὸν υἱὸν Δαυὶδ εἶναι;
 44 Καὶ αὐτὸς Δαυὶδ λέγει
 45 ἐν βίβλῳ ψαλμῶν·^c εἴ-
 46 πεν ὁ κύριος τῷ κυρίῳ
 47 μου· κάθου ἐκ δεξιῶν
 48 μου, ἕως ἃν θῶ τοὺς
 49 ἐχθρούς σου ὑποπόδιον
 50 τῶν ποδῶν σου. Δαυὶδ

^a 37 etc. Deut. 6, 4, 5.^b 39 etc. Lev. 19, 18.^c 44 etc. Ps. 110, 1.

MATTH. XXII.

κάθον ἐν δεξιῶν μου, ἂν θῶ τοὺς ἐχθροὺς
 ἔως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν πο-
 45 δῶν σου. Εἰ οὖν Δαυὶδ Δαυὶδ λέγει αὐτὸν κί-
 καλεῖ αὐτὸν κύριον, πῶς ρίον· καὶ πόθεν υἱὸς αὐτοῦ ἔστι; Καὶ
 46 υἱὸς αὐτοῦ ἔστι; Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.
 οὐδεὶς ἐδύνατο αὐτῷ
 ἀποκριθῆναι λόγον, οὐδε ἐτόλμησέ τις ἀπ'
 ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

MARK XII.

οὖν κύριον αὐτὸν καλεῖ·
 καὶ πῶς υἱὸς αὐτοῦ
 ἔστιν;
 37 δῶν σου. Αὐτὸς οὖν
 Δαυὶδ λέγει αὐτὸν κί-
 ρίον· καὶ πόθεν υἱὸς αὐτοῦ ἔστι; Καὶ
 ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως.

LUKE XX.

οὖν κύριον αὐτὸν καλεῖ·
 καὶ πῶς υἱὸς αὐτοῦ
 ἔστιν;

§ 122. Warnings against the evil example of the Scribes and Pharisees.—Jerusalem.

Third Day of the Week.

MARK XII. 38, 39.

38 Καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ· βλέπετε ἀπὸ τῶν γραμμα-
 τέων, τῶν θελόντων ἐν στολαῖς περι-
 πατεῖν καὶ ἄσπασμους ἐν ταῖς ἀγο-
 39 ραῖς· καὶ πρωτοκαθεδρίας ἐν ταῖς
 συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς
 δείπνοις.

LUKE XX. 45, 46.

45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ
 46 εἶπε τοῖς μαθηταῖς αὐτοῦ· προσέχετε
 ἀπὸ τῶν γραμματέων, τῶν θελόντων
 περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων
 ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ πρω-
 τοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
 πρωτοκλισίας ἐν τοῖς δείπνοις.

MATTH. XXIII. 1—12.

1 2 Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ· λέγων· ἐπὶ τῆς
 3 Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Πάντα οὖν ὅσα
 ἂν εἰπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε·
 4 λέγουσι γὰρ καὶ οὐ ποιοῦσι. Δεσμένονσι γὰρ φορτία βαρέα καὶ δυσβάστακτα,
 καὶ ἐπιτιθέουσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέ-
 5 λουσι κινῆσαι αὐτά. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς
 ἀνθρώποις. πλατύνουσι δὲ τὰ γυλακτῆρια αὐτῶν καὶ μεγαλύνουσι τὰ κράσπεδα
 6 τῶν ἱματίων αὐτῶν· φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρω-
 7 τοκαθεδρίας ἐν ταῖς συναγωγαῖς· καὶ τοὺς ἄσπασμους ἐν ταῖς ἀγοραῖς καὶ κα-
 8 λεῖσθαι ὑπὸ τῶν ἀνθρώπων ἡραββί, ἡραββί. Ὑμεῖς δὲ μὴ κληθῆτε ἡραββί· εἰς γὰρ
 9 ἔστιν ὑμῶν ὁ καθηγητὴς [ὁ Χριστός]· πάντες δὲ ὑμεῖς ἀδελφοί ἔστε. Καὶ
 πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἰς γὰρ ἔστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς
 10 οὐρανοῖς. Μηδὲ κληθῆτε καθηγηταί· εἰς γὰρ ὑμῶν ἔστιν ὁ καθηγητὴς, ὁ Χρι-
 11 12 στός. Ὁ δὲ μεῖζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ ὑψώσει ἑαυτόν,
 ταπεινωθήσεται· καὶ ὅστις ταπεινώσει ἑαυτόν, ὑψωθήσεται.

§ 123. Woes against the Scribes and Pharisees. Lamentation over Jerusalem.—
Jerusalem.

Third Day of the Week.

MATTH. XXIII. 13—39.

MARK XII. 40.

LUKE XX. 47.

- 14 Οὐαὶ δὲ ὑμῖν, γραμμα- 40 Οἱ κατεσθίοντες τὰς οἰ- 47 Οἱ κατεσθίονσι τὰς οἰ-
τεῖς καὶ Φαρισαῖοι, ὑπο- κίας τῶν χηρῶν καὶ κίας τῶν χηρῶν καὶ προ-
κριταί, ὅτι κατεσθίετε προσφάσει μακρὰ προς- φάσει μακρὰ προςεύ-
τὰς οἰκίας τῶν χηρῶν, ευχόμενοι· οὗτοι λήψον- χονται· οὗτοι λήψονται
καὶ προσφάσει μακρὰ ται περισσότερον κρίμα. περισσότερον κρίμα.
προσευχόμενοι· διὰ τοῦ-
το λήψετε περισσότε-
ρον κρίμα. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασι-
λειάν τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
15 τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι,
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν, ποιῆσαι ἓνα προσήλυτον·
16 καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν. Οὐαὶ ὑμῖν, ὀδη-
γοὶ τυφλοί, οἱ λέγοντες· ὅς ἂν ὁμώσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὅς δ' ἂν ὁμώσῃ ἐν
17 τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει. Μωροὶ καὶ τυφλοί· τίς γὰρ μεΐζων ἐστίν, ὁ χρυ-
18 σός, ἢ ὁ ναὸς ὁ ἀγιάζων τὸν χρυσόν; Καί· ὅς ἐὰν ὁμώσῃ ἐν τῷ θυσιαστηρίῳ,
19 οὐδὲν ἐστίν· ὅς δ' ἂν ὁμώσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει. Μωροὶ καὶ
20 τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον; Ὁ
οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
21 22! καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν· καὶ ὁ
ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω
23 αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ
ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀρῆκατε τὰ βαρύτερα τοῦ νόμου,
τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. ταῦτα ἔδει ποιῆσαι, καὶ κεῖνα μὴ ἀφίνα.
24 Ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα, τὴν δὲ κίμην καταπίνοντες.
25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ
ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.
26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος,
27 ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρι-
σαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκοιμημένοις, οἵτινες ἔσωθεν μὲν
φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
28 Οὕτω καὶ ὑμεῖς ἔσωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί
29 ἐστε ὑποκρισεως καὶ ἀνομίας. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί,
ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,
30! καὶ λέγετε· εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεῖς κοι-
31 νωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν. Ὡστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοὶ
32 ἐστε τῶν φονευσάντων τοὺς προφῆτας. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν
33 πατέρων ὑμῶν. Ὁφεί, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς
34 γεέννης; Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώ-

ΜΑΤΘ. XXIII.

35 *σατε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ
ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον, ἐκχυρόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ
δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφορεύσατε μετὰ τὸν
36 τοῦ καὶ τοῦ θουσιαστηρίου.^a Ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν
ταύτην.*

37 *Ἰερουσαλὴμ, Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα
τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου,
ὃν τρόπον ἐπισυνάγει ὄρνις τὰ ἰοσσία ἐαυτῆς ὑπὸ τὰς πτέρυγας; καὶ οὐκ ἠθε-
38 9 λήσατε. Ἰδοὺ, ἀγίεται ὑμῖν ὁ οἶκος ὑμῶν ἐρημος.^b Λέγω γὰρ ὑμῖν· οὐ μὴ με
ἴδῃτε ἀπ' ἄρτι, ἕως ἃν εἴπητε· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.^c*

§ 124. The Widow's mite.—Jerusalem.

Third Day of the Week.

MARK XII. 41—44.

LUKE XXI. 1—4.

41 *Καὶ καθίσας ὁ Ἰησοῦς κατέναντι
τοῦ γαζοφυλακίου ἐθεώρει, πῶς ὁ
ὄχλος βάλλει χαλὰν εἰς τὸ γαζοφυ-
λάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον
42 πολλά. Καὶ ἐλθοῦσα μία χήρα πτω-
χὴ ἔβαλε λεπτὰ δύο, ὃ ἔστι κοδράντης.
43 Καὶ προσκαλεσάμενος τοὺς μαθητάς
αὐτοῦ λέγει αὐτοῖς· ἀμὴν λέγω ὑμῖν,
ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεον πάν-
των βέβληκε τῶν βαλόντων εἰς τὸ
44 γαζοφυλάκιον. Πάντες γὰρ ἐκ τοῦ
περισσεύοντος αὐτοῖς ἔβαλον· αὕτη
δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.*

1 *Ἀναβλέψας δὲ εἶδε τοὺς βάλλοντας
τὰ δῶρα αὐτῶν εἰς τὸ γαζοφυλάκιον
2 πλουσίων. Εἶδε δὲ καὶ τίνα χήραν
πεινῶσαν βάλλονσαν ἐκὼς δύο λεπτά,
3 καὶ εἶπεν· ἀληθῶς λέγω ὑμῖν, ὅτι ἡ
χήρα ἡ πτωχὴ αὕτη πλεον πάντων
4 ἔβαλεν. Ἀπαντες γὰρ οὗτοι ἐκ τοῦ
περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ
δῶρα τοῦ θεοῦ, αὕτη δὲ ἐκ τοῦ ὑστε-
ρήματος αὐτῆς ἅπαντα τὸν βίον, ὃν
εἶχε, ἔβαλε.*

§ 125. Certain Greeks desire to see Jesus.—Jerusalem.

Third Day of the Week.

JOHN XII. 20—36.

20 *Ἦσαν δὲ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων, ἵνα προσκυνήσωσι ἐν τῇ ἐορτῇ.
21 Οὗτοι οὖν προσῆλθον Φίλιππῳ, τῷ ἀπὸ Βηθσαϊδᾶ τῆς Γαλιλαίας, καὶ ἠρώτων
22 αὐτὸν λέγοντες· κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. Ἐρχεται Φίλιππος καὶ λέγει
23 τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ. Ὁ δὲ Ἰησοῦς
ἀπεκρίνατο αὐτοῖς λέγων· ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.
24 Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόσμος τοῦ αἵτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ,
25 αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὴν καρπὸν φέρει. Ὁ φιλῶν τὴν ψυχὴν
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τοῦτο εἰς*

^a 36. Gen. 4, 8. 2 Chr. 21, 20—22.^b 38. Comp. Ps. 69, 26. Jer. 12, 7, 22, 5.^c 39. Comp. Ps. 118, 26.

JOHN XII.

26 ζῶνι αἰώνιον φηλάξει αὐτήν. Ἐὰν ἐμοὶ διακομῇ τις, ἐμοὶ ἀκόλουθεῖτω, καὶ
 27 ὅπου ἐγὼ ἐγώ, ἐκεῖ καὶ ὁ διάκομος ὁ ἐμὸς ἔσται· καὶ ἕαν τις ἐμοὶ διακομῇ, τιμή-
 28 με ἐν τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην. Πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα καὶ πάλιν
 29 δοξάσω. Ὁ οὖν ὄχλος ὁ ἐστὼς καὶ ἀκούσας ἔλεγε βορρὴν γεγονέναι. ἄλλοι
 30 ἔλεγον· ἄγγελος αὐτῷ λελάληκεν. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμέ
 31 αὕτη ἡ φωνὴ γέγονεν, ἀλλὰ δι' ἐμῆς. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν
 32 ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω· καὶ ἐγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς,
 33 πάντας ἐλκύσω πρὸς ἐμαυτόν. Τοῦτο δὲ ἔλεγε σημαίνων, ποίῃ θανάτῳ ἤμελλεν
 34 ἀποθνήσκειν. Ἀπεκρίθη αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ
 35 ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς·
 36 ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστί. περιπατεῖτε, ἵνα τὸ φῶς ἔχετε, ἵνα μὴ
 37 σκοτία ὑμῶν καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε, πον ἐπάγει.
 38 Ἔως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλά-
 39 λησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

§126. Reflections upon the unbelief of the Jews.—Jerusalem.

Third Day of the Week.

JOHN XII. 37—50.

37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἐμπροσθεν αὐτῶν, οὐκ ἐπίστενον εἰς
 38 αὐτόν, ἵνα ὁ λόγος Ἰσαΐου τοῦ προφήτου πληρωθῇ, ὃν εἶπε·^b κύριε, τίς ἐπί-
 39 στενσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βοᾶν κενὸν τίνι ἀπεκαλέσθη; Διὰ τοῦτο οὐκ
 40 ἰδόντες πιστεύειν, ὅτι πάλιν εἶπεν Ἰσαΐας·^c τετέφλωκεν αὐτῶν τοὺς ὀφθαλ-
 41 μούς· καὶ πεπώρωκεν αὐτῶν τὴν καρδίαν, ἵνα μὴ ἴδωσι τοῖς ὀφθαλμοῖς καὶ
 42 ᾤσονται τῇ καρδίᾳ καὶ ἐπιστραφῶσι καὶ ἰάσωνται αὐτοίς. Ταῦτα εἶπεν Ἰσαΐας,
 43 ὅτε εἶδε τὴν δόξαν αὐτοῦ, καὶ ἐλάλησε περὶ αὐτοῦ.^d Ὅμως μέντοι καὶ ἐκ τῶν
 44 ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐκ ὡμολό-
 45 γουν, ἵνα μὴ ἀποσυνείργωσι γένωνται· ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων
 46 μᾶλλον, ἢπερ τὴν δόξαν τοῦ Θεοῦ. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν· ὁ πιστεύων εἰς
 47 ἐμέ οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με· καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ
 48 τὸν πέμψαντά με. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλῆλυθα, ἵνα πᾶς ὁ πιστεύων εἰς
 49 ἐμέ ἐν τῇ σκοτίᾳ μὴ μένῃ. Καὶ ἕαν τις μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πι-
 50 στεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον, ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω
 51 τὸν κόσμον. Ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου ἔχει τὸν κρίνοντα
 52 αὐτόν· ὁ λόγος, ὃν ἐλάλησα, ἐκεῖνος κρίνει αὐτόν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ
 53 ἔξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐτός μοι ἐντολὴν ἔδωκε, τί
 54 εἶπω καὶ τί λαλήσω. Καὶ οἶδα, ὅτι ἡ ἐντολὴ αὐτοῦ ζοὴ αἰώνιος ἐστίν. ὃ οὖν
 55 λαλῶ ἐγώ, καθὼς εἶρηκέ μοι ὁ πατήρ, οὕτω λαλῶ.

^a 34. Comp. 2 Sam. 7, 13. Ps. 59, 30. 17. 110, 4.

^b 38. Is. 53, 1.

^c 40. Is. 6, 10.

^d 41. Is. 6, 1 sq.

§ 127. Jesus, on taking leave of the Temple, foretells its destruction and the persecution of his Disciples.—*Jerusalem. Mount of Olives.*

Third Day of the Week.

MATTH. XXIV. 1—14.

MARK XIII. 1—13.

LUKE XXI. 5—19.

1 Καὶ ἐξελθὼν ὁ Ἰη-
σοῦς ἐπορεύετο ἀπὸ τοῦ
ἱεροῦ, καὶ προσῆλθον
οἱ μαθηταὶ αὐτοῦ ἐπι-
δεῖξαι αὐτῷ τὰς οἰκοδο-
2 μὰς τοῦ ἱεροῦ. Ὁ δὲ
Ἰησοῦς εἶπεν αὐτοῖς·
οὐ βλέπετε πάντα ταῦ-
τα; ἀμὴν λέγω ὑμῖν, οὐ
μὴ ἀφελθῇ ὧδε λίθος
ἐπὶ λίθου, ὃς οὐ κα-
3 ταλυνθήσεται. Καθημέ-
ρου δὲ αὐτοῦ ἐπὶ τοῦ
ὄρους τῶν ἐλαιῶν, προσ-
ῆλθον αὐτῷ οἱ μα-
θηταὶ κατ' ἰδίαν λέ-
γοντες·

εἰπὲ ἡμῖν, πότε
ταῦτα ἔσται; καὶ τί τὸ
σημεῖον τῆς σῆς παρου-
σίας καὶ τῆς συντελείας
4 τοῦ αἰῶνος; Καὶ ἀπο-
κριθεὶς ὁ Ἰησοῦς εἶπεν
αὐτοῖς· βλέπετε, μή τις
5 ὑμᾶς πλανήσῃ. Πολλοὶ
γὰρ ἐλεύσονται ἐπὶ τῷ
ὀνόματί μου λέγοντες·
ἐγὼ εἰμι ὁ Χριστός· καὶ
πολλοὺς πλανήσουσι.
6 Μελλήσετε δὲ ἀκούειν
πολέμους καὶ ἀκοὰς πο-
λέμων· ὁρᾶτε, μὴ θρο-
εῖσθε· δεῖ γὰρ πάντα
γενέσθαι, ἀλλ' οὐπω ἐστὶ
7 τὸ τέλος. Ἐγερθήσεται
γὰρ ἔθνος ἐπὶ ἔθνος καὶ
βασιλεία ἐπὶ βασιλείαν·
καὶ ἔσονται λιμοὶ καὶ

1 Καὶ ἐκπορευομένον
αὐτοῦ ἐκ τοῦ ἱεροῦ, λέγει
αὐτῷ εἰς τῶν μαθητῶν
αὐτοῦ· διδάσκαλε, ἴδε,
ποταποὶ λίθοι καὶ πο-
2 ταπαὶ οἰκοδομαί. Καὶ
ὁ Ἰησοῦς ἀποκριθεὶς εἶ-
πεν αὐτῷ· βλέπεις ταύ-
τας τὰς μεγάλας οἰκοδο-
μὰς; οὐ μὴ ἀφελθῇ λίθος
ἐπὶ λίθῳ, ὃς οὐ μὴ κα-
3 ταλυνθῇ. Καὶ καθημέ-
ρου αὐτοῦ εἰς τὸ ὄρος
τῶν ἐλαιῶν κατέναντι
τοῦ ἱεροῦ, ἐπηρώτων αὐ-
τὸν κατ' ἰδίαν Πέτρος
καὶ Ἰάκωβος καὶ Ἰωάν-
4 νης καὶ Ἀνδρέας· εἰπὲ
ἡμῖν, πότε ταῦτα ἔσται;
καὶ τί τὸ σημεῖον, ὅταν
μέλλῃ πάντα ταῦτα συν-
5 τελεῖσθαι; Ὁ δὲ Ἰη-
σοῦς ἀποκριθεὶς αὐτοῖς
ἤρξατο λέγειν· βλέπετε
μή τις ὑμᾶς πλανήσῃ.
6 Πολλοὶ γὰρ ἐλεύσονται
ἐπὶ τῷ ὀνόματί μου λέ-
γοντες· ὅτι ἐγὼ εἰμι·
καὶ πολλοὺς πλανήσου-
7 σιν. Ὅταν δὲ ἀκούσητε
πολέμους καὶ ἀκοὰς πο-
λέμων, μὴ θροεῖσθε· δεῖ
γὰρ γενέσθαι, ἀλλ' οὐπω
8 τὸ τέλος. Ἐγερθήσεται
γὰρ ἔθνος ἐπὶ ἔθνος
καὶ βασιλεία ἐπὶ βα-
σιλείαν· καὶ ἔσονται
σεισμοὶ κατὰ τόπους,

5 Καὶ τινῶν λεγόντων
περὶ τοῦ ἱεροῦ, ὅτι λί-
θοις καλοῖς καὶ ἀγαθή-
μασι κεκόσμηται, εἶπε·
6 ταῦτα, ἃ θεωρεῖτε, ἐ-
λεύσονται ἡμέραι, ἐν
αἷς οὐκ ἀφελθήσεται
λίθος ἐπὶ λίθῳ, ὃς
οὐ καταλυνθήσεται.
7 Ἐπηρώτησαν δὲ αὐ-
τὸν λέγοντες· διδάσκαλε,
πότε οὖν ταῦτα ἔσται;
καὶ τί τὸ σημεῖον, ὅταν
μέλλῃ ταῦτα γίνεσθαι;
8 Ὁ δὲ εἶπε· βλέπετε, μὴ
πλανηθῇτε. πολλοὶ γὰρ
ἐλεύσονται ἐπὶ τῷ ὀνό-
ματί μου, λέγοντες· ὅτι
ἐγὼ εἰμι καὶ ὁ καιρὸς
ἤγγικε· μὴ οὖν πορευθῇ-
9 τε ὀπίσω αὐτῶν· Ὅταν
δὲ ἀκούσητε πολέμους
καὶ ἀκαταστασίας, μὴ
πτοηθῇτε· δεῖ γὰρ ταῦ-
τα γενέσθαι πρῶτον,
ἀλλ' οὐκ ἐνθὺς τὸ
10 τέλος. Τότε, ἔλεγεν αὐ-
τοῖς, ἐγερθήσεται ἔθνος
ἐπὶ ἔθνος καὶ βασιλεία
ἐπὶ βασιλείαν· Σεισμοί
11 τε μεγάλοι κατὰ τόπους

MATTH. XXIV.

λοιμοὶ καὶ σεισμοὶ κατὰ
8 τόπους. Πάντα δὲ ταύ-
τα ἀρχὴ ὧδίνων.

MARK XIII.

9 —βλέπετε δὲ ὑμεῖς ἑαυτοὺς· παραδώ-
σουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς
συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμό-
νων καὶ βασιλέων σταθήσεσθε ἕνεκεν
11 ἐμοῦ, εἰς μαρτύριον αὐτοῖς.—Ὅταν δὲ
ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προ-
μεριμνᾶτε, τί λαλήσητε, μηδὲ μελετᾶτε·
ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ,
τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ
λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

MARK XIII.

καὶ ἔσονται λιμοὶ καὶ
9 ταραχαί. Ἀρχαὶ ὧδί-
νων ταῦτα.—

LUKE XXI.

καὶ λιμοὶ καὶ λοιμοὶ
ἔσονται· φόβητρά τε
καὶ σημεῖα ἀπ' οὐρα-
12 νοῦ μεγάλα ἔσται. Πρὸ

δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ'
ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώ-
ξουσι, παραδιδόντες εἰς συναγωγὰς
καὶ φυλακὰς ἀγομένους ἐπὶ βασιλεῖς
καὶ ἡγεμόνας, ἕνεκεν τοῦ ὀνόματός μου.
13 Ἀποβήσεται δὲ ὑμῖν εἰς μαρτύριον.
14 Θέσθε οὖν εἰς τὰς καρδίας ὑ-
μῶν μὴ προμελετᾶν ἀπολογηθῆναι·
15 ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ
σοφίαν, ἥ οὐ δύνησονται ἀντιπεῖν
οὐδὲ ἀντιστήναι πάντες
οἱ ἀντικείμενοι ὑμῖν.

MATTH. XXIV.

9 Τότε παραδώσουσιν ὑ-
μᾶς εἰς θλίψιν, καὶ ἀπο-
κτενοῦσιν ὑμᾶς· καὶ
ἔσεσθε μισούμενοι ὑπὸ
πάντων τῶν ἐθνῶν διὰ
10 τὸ ὄνομά μου. Καὶ τό-
τε σκανδαλισθήσονται
πολλοί· καὶ ἀλλήλους
παραδώσουσι, καὶ μισή-
11 σουσιν ἀλλήλους. Καὶ πολλοὶ
ψευδοπροφηταὶ ἐγερθήσονται καὶ πλα-
12 ρήσουσι πολλούς. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν
ψεγήσεται ἡ ἀγάπη τῶν πολλῶν.

13 Ὁ δὲ ὑπομείνας εἰς τέ-
λος, οὗτος σωθήσεται.
14 Καὶ κηρυχθήσεται τοῦ-
το τὸ εὐαγγέλιον τῆς
βασιλείας ἐν ὅλῃ τῇ οἰ-
κουμένῃ εἰς μαρτύριον
πᾶσι τοῖς ἔθνεσι· καὶ τότε ἔξει τὸ τέλος.

MARK XIII.

12 Παραδώσει δὲ ἀδελφὸς
ἀδελφὸν εἰς θάνατον, καὶ
πατὴρ τέκνον· καὶ ἐπα-
ραστήσονται τέκνα ἐπὶ
γονεῖς, καὶ θανατώσου-
13 σιν αὐτούς. Καὶ ἔσεσθε
μισούμενοι ὑπὸ πάντων·
διὰ τὸ ὄνομά μου.—

16 Παραδοθήσεσθε δὲ καὶ
ὑπὸ γονέων καὶ ἀ-
δελφῶν καὶ συγγενῶν
καὶ φίλων, καὶ θανατώ-
17 σουσιν ἐξ ὑμῶν. Καὶ
ἔσεσθε μισούμενοι ὑπὸ
πάντων διὰ τὸ ὄνομά
μου,

§ 128. The signs of Christ's coming to destroy Jerusalem, and put an end to the Jewish State and Dispensation.—Mount of Olives.

Third Day of the Week.

MATTH. XXIV. 15—42.

15 Ὅταν οὖν ἴδῃτε τὸ
βδέλυγμα τῆς ἐρημώ-

MARK XIII. 14—37.

14 Ὅταν δὲ ἴδῃτε τὸ βδέ-
λυγμα τῆς ἐρημώσεως,

LUKE XXI. 20—36.

20 Ὅταν δὲ ἴδῃτε κνικλον-
μένην ὑπὸ στρατοπέδων

MATTH. XXIV.

MARK XIII.

LUKE XXI.

- σεως, τὸ ὅτι θὲν διὰ
Δανιήλ τοῦ προφήτου,^a
 ἐστὼς ἐν τόπῳ ἀγίῳ, (ὁ
 ἀναγινώσκων νοεῖτω,) 16
 τότε οἱ ἐν τῇ Ἰουδαίᾳ
 φειγέτωσαν ἐπὶ τὰ ὄρη·
 17 ὁ ἐπὶ τοῦ δώματος μὴ
 καταβαινέτω ἄραι τὰ
 ἐκ τῆς οἰκίας αὐτοῦ·
 18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπι-
 στρεψάτω ὁπίσω ἄραι
 19 τὰ ἱμάτια αὐτοῦ. Οὐαὶ
 δὲ ταῖς ἐν γαστρὶ ἐχού-
 σαις καὶ ταῖς θηλαζού-
 σαις ἐν ἐκείναις ταῖς ἡμέ-
 20 ραις. Προσεύχεσθε δέ, ἵνα
 μὴ γένηται ἡ φυγὴ ὑμῶν
 χειμῶνος, μηδὲ ἐν σαββά-
 21 τῳ. Ἔσται γὰρ τότε θλί-
 ψις μεγάλη, οἷα οὐ γέγο-
 ρεν ἀπ' ἀρχῆς κόσμου ἕως
 τοῦ νῦν, οὐδ' οὐ μὴ γένη-
 22 ται. Καὶ εἰ μὴ ἐκολοβώ-
 θησαν αἱ ἡμέραι ἐκεῖ-
 ναι, οὐκ ἂν ἐσώθη πᾶσα
 σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθή-
 23 σονται αἱ ἡμέραι ἐκεῖναι. Τότε ἐάν τις
 ὑμῖν εἴπῃ· ἰδοὺ, ὧδε ὁ Χριστὸς ἢ ὧδε·
 24 μὴ πιστεύετε. Ἐγερθήσονται γὰρ
 ψευδόχριστοι καὶ ψευδοπροφηταί, καὶ
 δώσουσι σημεῖα καὶ τέρατα,
 ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς
 25 ἐκλεκτούς. Ἰδοὺ, προεῖρημα ὑμῖν.
 26 Ἐὰν οὖν εἴπωσιν ὑμῖν· ἰδοὺ, ἐν τῇ
 ἐρήμῳ ἐστὶ· μὴ ἐξέλθητε· ἰδοὺ, ἐν
 27 τοῖς ταμίαις· μὴ πιστεύετε. Ὡς περὶ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνα-
 τολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ
 28 τοῦ ἀνθρώπου. Ὅπου γὰρ ἐστὶ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄετοί.
- [τὸ ὅτι θὲν ἐπὶ Δανιήλ
 τοῦ προφήτου,]^a ἐστὼς
 ὁπου οὐ δεῖ, (ὁ ἀναγινώ-
 21 σκων νοεῖτω,) τότε οἱ ἐν
 τῇ Ἰουδαίᾳ φειγέτωσαν
 εἰς τὰ ὄρη· Ὁ δὲ ἐπὶ
 τοῦ δώματος μὴ κατα-
 βάτω εἰς τὴν οἰκίαν,
 22 μηδὲ εἰσελθέτω ἄραι τι
 ἐκ τῆς οἰκίας αὐτοῦ·
 16 καὶ ὁ εἰς τὸν ἀγρὸν ὢν
 μὴ ἐπιστρεψάτω εἰς τὰ
 23 ὀπίσω ἄραι τὸ ἱμάτιον
 αὐτοῦ. Οὐαὶ δὲ ταῖς ἐν
 17 γαστρὶ ἐχούσαις καὶ
 ταῖς θηλαζούσαις ἐν
 ἐκείναις ταῖς ἡμέραις.
 18 Προσεύχεσθε δέ, ἵνα μὴ
 γένηται ἡ φυγὴ ὑμῶν
 19 χειμῶνος. Ἔσονται γὰρ
 αἱ ἡμέραι ἐκεῖναι θλίψις,
 24 οἷα οὐ γέγονε τοιαύτη
 ἀπ' ἀρχῆς κόσμου, ἥς
 25 ἔκτισεν ὁ θεός, ἕως τοῦ
 νῦν, καὶ οὐ μὴ γένηται.
 20 Καὶ εἰ μὴ κύριος ἐκολόβω-
 σε τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
 21 σὰρξ· ἀλλὰ διὰ τοὺς ἐκλεκτούς, οὓς ἐξε-
 λέξατο, ἐκολόβωσε τὰς ἡμέρας. Καὶ τό-
 τε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ, ὧδε ὁ Χρι-
 22 στός, ἢ· ἰδοὺ, ἐκεῖ· μὴ πιστεύετε.
 23 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
 ψευδοπροφηταί, καὶ δώσουσι σημεῖα
 καὶ τέρατα πρὸς τὸ ἀποπλανᾶν, εἰ
 24 δυνατόν, καὶ τοὺς ἐκλεκτούς. Ὅμως δὲ
 βλέπετε· ἰδοὺ, προεῖρημα ὑμῖν πάντα.

^a 15 etc. *Deut.* 9, 27.

MATTH. XXIV.

MARK XIII.

LUKE XXI.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.^a

30 ται.^a Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν τῷ οὐρανῷ· καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς, καὶ ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως

31 καὶ δόξης πολλῆς. Καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης· καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν. Ἀπὸ δὲ

τῆς συνῆς μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος. Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε πάντα ταῦτα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύ-

24 Ἀλλ' ἐν ἐκείναις ταῖς ἡμέραις, μετὰ τὴν θλίψιν ἐκείνην, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐ-

25 τῆς, καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔσονται ἐκπίπτοντες, καὶ αἱ δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται.^a

26 Καὶ τότε ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλαις μετὰ δυνάμεως

27 πολλῆς καὶ δόξης, καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ, καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως ἄκρου οὐ-

28 ρανοῦ. Ἀπὸ δὲ τῆς συνῆς μάθετε τὴν παραβολὴν· ὅταν αὐτῆς ἦδη ὁ κλάδος ἀπαλὸς γένηται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος ἐστίν.

29 Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδῃτε γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις. Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, μέχρις οὐ πάντα ταῦτα γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ

31 γένηται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ

25 Καὶ ἔσται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς συροχὴ ἐθνῶν ἐν ἀπορίᾳ, ἰχνοῦσης θαλάσσης

26 καὶ σάλου, ἀποπνυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων τῇ οἰκουμένη· αἱ γὰρ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.^a

27 Καὶ τότε ὕψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως

28 καὶ δόξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

29 Καὶ εἶπε παραβολὴν αὐτοῖς· ἴδετε τὴν συνῆν καὶ πάντα τὰ δένδρα·

30 ὅταν προβάλωσιν ἦδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε, ὅτι ἦδη ἐγγὺς τὸ θέρος ἐστίν.

31 Οὕτω καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε, ὅτι ἐγγὺς ἐστὶν ἡ βασιλεία τοῦ θεοῦ.

32 Ἀμὴν λέγω ὑμῖν, ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν πάντα γένη-

33 ται. Ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ

^a 29 etc. Comp. Is. 13, 9, 10. Joel 3, 15, etc.

MATTH. XXIV.

MARK XIII.

LUKE XXI.

- σονται, οἱ δὲ λόγοι μου 22 παρὲλθούσι. Περὶ δὲ τῆς 36 οὐ μὴ παρὲλθούσι. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας αὐδεῖς οἶδεν, οἷδδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. 37 οὐρανῶν, εἰ μὴ ὁ πατήρ μου μόνος. Ὡς περ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως 38 ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. Ὡς περ γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ 39 ἐγκαμύοντες, ἕχρι ἥς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτόν, α καὶ οὐκ ἔγνωσαν, ἕως ἥλθεν ὁ κατακλυσμός καὶ ἔρην ἅπαντας· οὕτως ἔσται καὶ ἡ παρουσία 40 τοῦ υἱοῦ τοῦ ἀνθρώπου. Τότε δύο ἔσονται ἐν τῷ ἀγρῷ· ὁ εἰς παραλαμ- 41 βάνεται, καὶ ὁ εἰς ἀλείφεται. ἴδο ἀλλήθουσιν ἐν τῷ μύλῳ· μία παραλαμβάνε- 42 ται, καὶ μία ἀλείφεται.

MARK XIII.

LUKE XXI.

- 33 Ἐλέπτετε, ἀγρυπνεῖτε καὶ προσεύ- 34 χεσθε· οὐκ οἴδατε γὰρ πότε ὁ και- 35 ρός ἐστιν. Ὡς ἄνθρωπος ἀπόδη- 36 μος ἀφείλε τὴν οἰκίαν αὐτοῦ, καὶ 37 δοὺς ταῖς δοῦλοις αὐτοῦ τὴν ἐξου- 38 σίαν καὶ ἐκάστην τὸ ἔργον αὐ- 39 τοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο, 40 ἵνα γρηγορῇ. Γρηγο- 41 ρεῖτε οὖν· οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὅψὲ ἢ μεσονυκτίου ἢ ἄλεκτο- 42 ρος. 33 Προσέχετε δὲ ἑαυτοῖς, μήποτε βραβυ- 34 θῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰγριδίας ἐσθ' ὑμᾶς ἐπιστῇ ἡ ἡμέ- 35 ρα ἐκείνη. Ὡς παγὶς γὰρ ἐπελεέσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ 36 πρόσωπον πάσης τῆς 37 γῆς. Ἀγρυπνεῖτε οὖν 38 ἐν παντὶ καιρῷ δεόμε- 39 ροι, ἵνα καταξιωθῆτε ἐκγυεῖν ταῦτα πάντα 40 καὶ σταθῆναι ἐμπρο- 41 σθεν τοῦ υἱοῦ τοῦ ἀν- 42 θρώπου.

MATTH. XXIV.

35 ἵνα γρηγορῇ.

36 γῆς. Ἀγρυπνεῖτε οὖν

- 42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποῖα ὥρα ὁ κύριος ὑμῶν ἔρχεται. 36 ροφωρίας ἢ πρῶτ'· μὴ ἐλθὼν ἐξαίφνης εὖρη 37 ὑμᾶς καθεύδοντας. Ἀ δὲ ὑμῖν λέγω, πᾶσι λέγω· γρηγορεῖτε.

§ 129. Transition to Christ's final coming at the Day of Judgment. Exhortation to watchfulness. Parables: The Ten Virgins; The Five Talents.—Mount of Olives.

Third Day of the Week.

MATTH. XXIV. 43—51. XXV. 1—30.

- 43 Ἐμεῖνο δὲ γνωσέκετε, ὅτι, εἰ ἦδει ὁ οἰκοδεσπότης, ποῖα φυλακῇ ὁ κλέπτης ἔρχε- 44 ται, ἐρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διαρρηγῆναι τὴν οἰκίαν αὐτοῦ. Ἀπὸ τοῦτο 45 καὶ ὑμεῖς γίνεσθε ἵτοιμοι· ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται. 46 Τίς ἀρεὶ ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ 47 τῆς θύρας αὐτοῦ, τοῦ δίδοσθαι αὐτοῖς τὴν τροφήν ἐν καιρῷ; Μικρότερος ὁ 48 δοῦλος ἐκείνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὖροῖσι ποιοῦντα οὕτως. Ἀμὴν λέγω 49 ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. Ἐὰν δὲ εἴπῃ ὁ

^a 38. Gen. 7, 4 sq.

MATTH. XXIV.

49 κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· χρονίζει ὁ κύριός μου ἐλθεῖν· ἡ
 ἀρξήται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίῃ μετὰ τῶν μεθυνόντων·
 50 ἡξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ἣ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ἣ οὐ
 51 γινώσκει, ἡ καὶ διχοτομήσει αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θή-
 σει· ἐκεῖ ἔσται ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

XXV. 1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λα-
 2 βοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου. Πέντε δὲ ἦσαν
 3 ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί. Αἵτινες μωραὶ λαβοῦσαι τὰς λαμπάδας
 4 αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγεί-
 5 οῖς αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν. Χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν
 6 πᾶσαι καὶ ἐκάθηντο. Μέσης δὲ νυκτὸς κραγὴ γέγονεν· ἰδοὺ, ὁ νυμφίος ἔρχε-
 7 ται, ἐξέρχασθε εἰς ἀπάντησιν αὐτοῦ. Τότε ἤγερθησαν πᾶσαι αἱ παρθένοι ἐκείναι
 8 καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον· δότε
 9 ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. Ἀπεκρίθησαν δὲ
 αἱ φρόνιμοι λέγουσαι· μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον
 10 πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. Ἀπερχομένων δὲ αὐτῶν ἀγορά-
 11 σαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἔτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
 12 ἐκλείσθη ἡ θύρα. Ὑστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι·
 13 κύριε, κύριε, ἀνοιξον ἡμῖν. Ὁ δὲ ἀποκριθεὶς εἶπεν· ἀμὴν λέγω ὑμῖν, οὐκ οἶδα
 14 ὑμᾶς. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν [ἐν ἣ ὁ υἱὸς
 τοῦ ἀνθρώπου ἔρχεται].

14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσε τοὺς ἰδίους δούλους καὶ παρέδωκεν
 15 αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ· καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν·
 16 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν· καὶ ἀπεδήμησεν εὐθὺς. Πορευθεὶς δὲ ὁ τὰ
 πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς καὶ ἐποίησεν ἄλλα πέντε τάλαντα.
 17 18 Ὡσαύτως καὶ ὁ τὰ δύο ἐκέρδησε καὶ αὐτὸς ἄλλα δύο. Ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν
 19 ὥρην ἐν τῇ γῇ καὶ ἀπέκρυψε τὸ ἀργύριον τοῦ κυρίου αὐτοῦ. Μετὰ δὲ χρόνον πο-
 20 λὺν ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει μετ' αὐτῶν λόγον. Καὶ προς-
 21 ελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· κύριε,
 22 πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη
 αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολ-
 23 λῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ
 τὰ δύο τάλαντα λαβὼν εἶπε· κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο
 24 τάλαντα ἐκέρδησα ἐπ' αὐτοῖς. Ἐφη αὐτῷ ὁ κύριος αὐτοῦ· εὖ, δοῦλε ἀγαθὲ καὶ
 25 πιστέ· ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἰσελθε εἰς τὴν χαρὰν
 τοῦ κυρίου σου. Προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπε· κύριε, ἔργων
 26 σε, ὅτι σκληρὸς εἰ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ
 27 διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψε τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε,
 28 ἔχεις τὸ σόν. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· ποτηρὲς δοῦλε καὶ
 29 ὀκνηρὲς, ἦδεις, ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·
 30 ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπεζίταις· καὶ ἐλθὼν ἐγὼ ἐκομισά-
 31 μιν ἂν τὸ ἐμὸν σὺν τόκῳ. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ
 32 ἔχοντι τὰ δέκα τάλαντα. Τῷ γὰρ ἔχοντι παντὶ δοθήσεται, καὶ περισσευθήσεται·

MATTH. XXV.

30 ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθίσκεται ἀπ' αὐτοῦ. Καὶ τὸν ἀρχεῖον δοῦ-
λον ἐπεβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βορυμὸς
τῶν ὁδόντων.

§ 130. Scenes of the Judgment Day.—*Mount of Olives.*

Third Day of the Week.

MATTH. XXV. 31—46.

31 "Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ [ἄγιοι]
32 ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ, καὶ συναρθίσκεται
ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη· καὶ ἀρροεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥςπερ ὁ
33 ποιμὴν ἀρροεῖ τὰ πρόβατα ἀπὸ τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ
34 δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ ἐκωνήμων. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐ-
τοῦ· δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν
35 βασιλείαν ἀπὸ καταβολῆς κόσμου. Ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα,
36 καὶ ἐποτίσατέ με· ξένος ἦμην, καὶ συνεγάγετέ με· γυμνός, καὶ περιεβάλετέ με·
37 ἡσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἦμην, καὶ ἤλθετε πρὸς με. Τότε
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες· κύριε, πότε σε εἶδομεν πεινῶντα, καὶ
38 ἐσθῆναι; ἢ διψῶντα, καὶ ἐποτίσαμεν; πότε δέ σε εἶδομεν ξένον, καὶ συνε-
39 γάγομεν; ἢ γυμνόν, καὶ περιεβάλομεν; πότε δέ σε εἶδομεν ἀσθενῆ ἢ ἐν φυλακῇ,
40 καὶ ἤλθομεν πρὸς σε; Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς· ἂμην λέγω ὑμῖν,
ἐφ' ὅσον ἐποιήσατε ἐν τούτοις τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἔμοι ἐποιήσατε.
41 Τότε ἐρεῖ καὶ τοῖς ἐξ ἐκωνήμων· πορεύεσθε ἀπ' ἐμοῦ οἱ κατηραμένοι εἰς τὸ πῦρ
42 τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. Ἐπείνασα
43 γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με· ξένος ἦμην,
καὶ οὐ συνεγάγετέ με· γυμνός, καὶ οὐ περιεβάλετέ με· ἀσθενὴς καὶ ἐν φυλακῇ,
44 καὶ οὐκ ἐπεσκέψασθέ με. Τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες· κύριε,
πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνόν ἢ ἀσθενῆ ἢ ἐν φυλακῇ, καὶ
45 οὐκ ἐκονήσαμεν σοι; Τότε ἀποκριθήσεται αὐτοῖς λέγων· ἂμην λέγω ὑμῖν, ἐφ'
46 ὅσον οὐκ ἐποιήσατε ἐν τούτοις τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. Καὶ ἀπε-
λεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

§ 131. The Rulers conspire. The supper at Bethany. Treachery of Judas.—*Jerusa-
lem. Bethany.*

Fourth Day of the Week.

MATTH. XXVI. 1—16.

MARK XIV. 1—11.

LUKE XXII. 1—6.

1 Καὶ ἔγρετο, ὅτε ἐτέ- 1 Ἦν δὲ τὸ πάσχα καὶ 1 "Ἦγγε δὲ ἡ ἐορτὴ
λεσαν ὁ Ἰησοῦς πάντα τὰ ἄρματα μετὰ δύο ἡ- τῶν ἀζύμων, ἡ λεγομένη
τοὺς λόγους τούτους, μέρας.— 1 πάσχα.
εἶπε τοῖς μαθηταῖς αὐ-
2 τοῦ· ὁὔδατε, ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται· καὶ ὁ υἱὸς τοῦ ἀνθρώπου
παραδίδοται εἰς τὸ σταυρωθῆναι.

MATTH. XXVI.

MARK XIV.

LUKE XXII.

3 Τότε συνήχθησαν οἱ 1

ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως,

4 καὶ συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν δόλω

5 κρατήσωσι καὶ ἀποκτείνωσιν. Ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, ἐν οἰκίᾳ Σίμωνος τοῦ λε-

7 προῦ, ἵ προσῆλθεν αὐτῷ γυνὴ ἀλάβαστρον μύρου ἔχουσα βαρυτίμον καὶ κατέχευεν ἐπὶ τὴν κεφαλὴν αὐτοῦ ἀνακειμένου.

8 Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν λέγοντες· εἰς τί ἡ ἀπώλεια 9 αὐτῇ; ἡ δύνατο γὰρ τοῦτο [τὸ μύρον] πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

10 Γινὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν 11 εἰργάσατο εἰς ἐμέ. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν· ἐμὲ δὲ οὐ πάντοτε ἔχετε.

12 Βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου, πρὸς τὸ

—Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, πῶς αὐτὸν ἐν δόλῳ κρατήσαντες ἀποκτείνωσιν. Ἔλεγον δέ· μὴ ἐν τῇ ἑορτῇ, μήποτε θόρυβος ἔσται τοῦ λαοῦ.

3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ ἤλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου, γάρδον πιστικῆς πολυτελοῦς· καὶ συντριψάσα τὸ ἀλάβαστρον κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς.

4 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. Λέγει οὖν εἰς ἐκ τῶν

4 Ἦσαν δὲ τινες ἀγαπητοὺντες πρὸς ἑαυτοὺς καὶ λέγοντες· εἰς τί ἡ ἀπώλεια αὕτη τοῦ μύρου γέρονεν; ἡ δύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι ἐπάνω τριακοσίων δηναρίων καὶ δοθῆναι τοῖς πτωχοῖς. καὶ ἐνεβριμῶντο αὐτῇ. Ὁ δὲ Ἰησοῦς ἔειπεν· ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον 7 εἰργάσατο ἐν ἐμοί. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καί, ὅταν θέλητε, δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ὁ ἔσχεν αὕτη, ἐποίησε·

2 Καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν· ἐφοβοῦντο γὰρ τὸν λαόν.

JOHN XII. 2—8.

2 Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἰς ἓν τῶν ἀνακειμένων 3 ὡν σὺν αὐτῷ. Ἡ οὖν Μαρία λαβοῦσα λίτραν μύρου γάρδον πιστικῆς πολυτίμου ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἔξεμαξε ταῖς θριξίν αὐτῆς τοὺς πόδας αὐτοῦ,

μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι· διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ 6 ἐδόθη πτωχοῖς; Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτῃς ἦν καὶ τὸ γλωσσόκομον εἶχε καὶ τὰ βάλλόμενα ἐβάσταζεν. Εἶπεν οὖν ὁ Ἰησοῦς· ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν 8 αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

MATTH. XXVI.

MARK XIV.

- 13 ἐνταφιάσαι με ἐποίησεν. Ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὁ ἐποίησεν αὐτή, εἰς μνημόσυνον αὐτῆς. λαληθήσεται εἰς μνημό-
 14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς ἑλπε· τί θέλετέ μοι δοῦναι, ἵνα ἐ-
 15 πείσω αὐτόν; οἱ δὲ ἐ-
 16 στησαν αὐτῷ τριάκοντα ἀργύρια. Καὶ ἀπὸ τότε ἐξίτηι ἐνκαιρίαν, ἵνα αὐ-
 τὸν παραδῷ.
 17 μολόγησε καὶ ἐξίτηι ἐνκαιρίαν τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερον ὄχλον.

LUKE XXII.

- 3 Εἰσῆλθε δὲ σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμε-
 4 νον Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδε-
 5 κα. Καὶ ἀπελθὼν συνε-
 6 λάλησε τοῖς ἀρχιερεῦσι καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτὸν παραδῷ αὐ-
 7 τοῖς. Καὶ ἐχάρισαν καὶ συνέθεντο αὐτῷ ἀργύ-
 8 ριον δοῦναι. Καὶ ἔξω-

§ 132. Preparation for the Passover.—Bethany. Jerusalem.

Fifth Day of the Week.

MATTH. XXVI. 17—19.

MARK XIV. 12—16.

LUKE XXII. 7—13.

- 17 Τῇ δὲ πρώτῃ τῶν ἀξύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες αὐτῷ· ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
 18 Ὁ δὲ εἶπεν· ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἰπατε αὐτῷ· ὁ διδάσκαλος λέγει· ὁ καιρὸς μου ἐγγύς ἐστι· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.
 19 ἐστι τὸ κατάλυμα, ὅπου τὸ πά-
 20 σχα μετὰ τῶν μαθητῶν μου φά-
 21 γω; Καὶ αὐτὸς ὑμῖν δείξει ἀνά-
 22 καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀξύμων, ὅτε τὸ πάσχα ἔθνον, λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ποῦ θέλεις ἀπελθόντες ἐτοιμάσωμεν, ἵνα φάγῃς τὸ πάσχα; Καὶ ἀποστελεῖ δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν πόλιν, καὶ ἀπαντήσεται ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ, ἵνα ὅπου ἐὰν εἰέλθῃ, εἰπατε τῷ οἰκοδεσπότῃ, ὅτι ὁ διδάσκαλος λέγει· ποῦ φάγεται τὸ πάσχα, ἵνα ἐτοιμάσωμεν· οἱ δὲ εἶπον αὐτῷ· ποῦ θέλεις ἐτοιμάσωμεν; Ὁ δὲ εἶπεν αὐτοῖς· ἰδοὺ, εἰσελθόντων ὑμῶν εἰς τὴν πόλιν, συναντήσεται ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν, οὗ εἰσπορεύεται.
 21 Καὶ ἐρεῖτε τῷ οἰκοδεσπότῃ τῆς οἰκίας· λέγει σοι ὁ διδάσκαλος· ποῦ ἐστι τὸ κατάλυμα, ὅπου

MARK XIV.

LUKE XXII.

- γαιον μέγα ἐστρωμένον, ἔτοιμον· ἐ- τὸ πάσχα μετὰ τῶν μαθητῶν μου
 16 καὶ ἐτοιμάσατε ἡμῖν. Καὶ ἐξῆλθον 12 φάγω; Καὶ κεῖνος ὅμῳ δείξει ἀνάγκαι-
 οὶ μαθηταὶ αὐτοῦ, καὶ ἦλθον εἰς ον μέγα ἐστρωμένον·
 τὴν πόλιν, καὶ εὗρον 13 ἐκεῖ ἐτοιμάσατε. Ἀπελ-
 19 Καὶ ἐποίησαν οἱ μα- καθὼς εἶπεν αὐτοῖς· θόντες δὲ εὗρον καθὼς
 θηταὶ ὡς συνέταξεν αὐ- καὶ ἡτοίμασαν τὸ πά- εἵρηκεν αὐτοῖς, καὶ ἡ-
 τοῖς ὁ Ἰησοῦς, καὶ ἡ- σχα. τοίμασαν τὸ πάσχα.

MATTH. XXVI.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING
EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: *Two days.*

§ 133. The Passover Meal. Contention among the Twelve.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 20.

MARK XIV. 17.

LUKE XXII. 14-18, 24-30.

- 20 Ὁ ψίᾱς δὲ γερομένης 17 Καὶ ὁ ψίᾱς γερομένης 14 Καὶ ὅτε ἔρχετο ἡ ὥρα,
ἀνέκειτο μετὰ τῶν δώ- ἔρχεται μετὰ τῶν δώ- ἀνέπεσε καὶ οἱ δώδεκα
δεκα. δεκα. ἀπόστολοι σὺν αὐτῷ.
15 Καὶ εἶπε πρὸς αὐτούς·
16 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· ἡ-
γῶ γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἔξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ
17 τοῦ θεοῦ. Καὶ δεξιόμενος ποτήριον ἐγκαριστήσας εἶπε· λάβετε τοῦτο καὶ δια-
18 μοίραστε ἑαυτοῖς· ἡγῶ γὰρ ὑμῖν, ὅτι οὐ μὴ πίνω ἀπὸ τοῦ γεννήματος τῆς ἀμπέ-
λων, ἕως ὅτου ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.—
24 Ἐρχετο δὲ καὶ φιλονεικία ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μεῖζων.
25 Ὁ δὲ εἶπεν αὐτοῖς· οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἑξουσι-
26 ζοῦντες αὐτῶν ἐντογγέται καλοῦνται. Ὑμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μεῖζων ἐν ὑμῖν
27 γενέσθω ὡς ὁ κατώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν. Τίς γὰρ μεῖζων; ὁ
ἀνακείμενος, ἢ ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν ὡς
28 ὁ διακονῶν. Ὑμεῖς δὲ ἴστε οἱ διαμεμενηγότες μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου·
29 30 ἡ γὰρ διατίθεται ὑμῖν, καθὼς διεθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἰσθίητε
καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου καὶ καθίσκησθε ἐπὶ θρόνων
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

§ 134. Jesus washes the feet of his Disciples.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 1—20.

1 *Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς, ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα, ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνον γενομένον, τοῦ διαβόλου ἥδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου, ἵνα αὐτὸν παραδῶ,*
 2 *ἑίδως ὁ Ἰησοῦς, ὅτι πάντα δέδωκεν αὐτῷ ὁ πατήρ εἰς τὰς χεῖρας καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει, ἔγειρεται ἐκ τοῦ δείπνου καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν κιπηθρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ ἐκμύσσειν τῷ λεντίῳ, ᾧ ἦν διεζωσμένος. Ἐρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος· κύριε, σὺ μου νίπτεις τοὺς πόδας; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὁ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα. Λέγει αὐτῷ Πέτρος· οὐ μὴ νίψῃς τοὺς πόδας μου εἰς τὸν αἰῶνα. ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐὰν μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. Λέγει αὐτῷ Σίμων Πέτρος· κύριε, μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας καὶ τὴν κεφαλὴν. Λέγει αὐτῷ ὁ Ἰησοῦς· ὁ λελουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νίψασθαι, ἀλλ' ἔστι καθαρὸς ὅλος· καὶ ὑμεῖς καθαροὶ ἐστε, ἀλλ' οὐχὶ πάντες. Ἦιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν· οὐχὶ πάντες καθαροὶ ἐστε. Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς· γινώσκετε, τί πεποίημα ὑμῖν; Ὑμεῖς φωνεῖτέ με· ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ. Εἰ οὖν ἐγὼ ἐνίψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῇτε. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστι δοῦλος μεῖζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μεῖζων τοῦ πέμψαντος αὐτόν. Εἰ ταῦτα οἴδατε, μακάριοί ἐστε, ἐὰν ποιῇτε αὐτά. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἔξελεξάμην· ἀλλ' ἵνα ἡ γραγὴ πληρωθῇ·^a ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπὶ ἐμὲ τὴν πτέρναν αὐτοῦ. Ἀπάρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε, ὅτι ἐγὼ εἰμι. Ἀμὴν ἀμὴν λέγω ὑμῖν· ὁ λαμβάνων, ἐὰν τινα πέμψω, ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.*

§ 135. Jesus points out the Traitor. Judas withdraws.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

ΜΑΤΘ. XXVI. 21—25. ΜΑΡΚ. XIV. 18—21. ΛΟΥΚ. XXII. 21—23. JOHN XIII. 21—35.

21	<i>Καὶ ἐσθιόντων αὐτῶν εἶπεν· ἂμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.</i>	18	<i>Καὶ ἀνακειμένων αὐτῶν καὶ ἐσθιόντων εἶπεν ὁ Ἰησοῦς· ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν, ὅτι</i>	21	<i>Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησε καὶ εἶπεν· ἀμὴν ἀμὴν</i>
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^a 18. Ps. 41, 10.

MATTH. XXVI.

MARK XIV.

LUKE XXII.

JOHN XIII.

22 Καὶ λυ- 19 ἔμοῦν. Οἱ δὲ ἴρ- 23 Καὶ αὐτοὶ ἴρ- 22 δώσει με. Ἐβλε-
 πούμενοι σφόδρα ξαντο λυπεῖσθαι ξαντο συζητεῖν πον οὖν εἰς ἀλλή-
 ἥρξαντο λέγειν αὐ- καὶ λέγειν αὐτῷ πρὸς ἑαυτοὺς τὸ λους οἱ μαθηταί,
 τῷ ἕκαστος αὐ- εἰς καθ' εἰς· μήτι τίς ἄρα εἴη ἐξ αὐ- απορούμενοι περὶ
 τῶν· μήτι ἐγὼ ἐγώ; καὶ ἄλλος· τῶν ὁ τοῦτο μελ- 23 τίτος λέγει. Ἦν
 εἰμι, κύριε; μήτι ἐγώ; λων πρᾶσσειν.— δὲ ἀνακειμένος εἰς
 ἐκ τῶν μαθητῶν

24 αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα· ὁ Ἰησοῦς. Νενύει
 οὖν τούτῳ Σίμων Πέτρος πυνθέσθαι, τίς ἂν εἴη, περὶ οὗ
 25 λέγει. Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει

MATTH. XXVI.

MARK XIV.

αὐτῷ· κύριε, τίς ἐστίν;

23 Ὁ δὲ ἀποκριθεὶς εἶπεν· 20 Ὁ δὲ ἀποκριθεὶς εἶπεν 26 Ἀποκρίνεται ὁ Ἰησοῦς·
 ὁ ἐμβάψας μετ' ἐμοῦ ἐν αὐτοῖς· εἰς ἐκ τῶν δώ- ἐκεῖνος ἐστίν, ᾧ ἐγὼ βά-
 τῷ τριβλίῳ τὴν χεῖρα, δεκα, ὁ ἐμβαπτόμενος ψας τὸ ψωμίον, ἐπιδώ-
 24 οὗτός με παραδώσει. Ὁ μετ' ἐμοῦ εἰς τὸ τριβλίον. σω.—

LUKE XXII.

21 Ὁ μὲν υἱὸς τοῦ ἀνθρώπου 22 Καὶ ὁ μὲν υἱὸς τοῦ ἀν-
 ὑπάγει, καθὼς γέγρα- πον ὑπάγει, καθὼς γέ- θρώπου πορεύεται κατὰ
 πται περὶ αὐτοῦ· οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνον, δι' οὗ ὁ υἱὸς τοῦ ἀν-
 θρώπου παραδίδεται· θρώπου παραδίδεται· αὐτῷ ἐκεῖνον, δι' οὗ παραδίδεται.—
 καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

JOHN XIII.

25 ἐκεῖνος. Ἀποκριθεὶς δὲ 26 —καὶ ἐμβάψας
 Ἰούδας, ὁ παραδιδὼν αὐτόν, εἶπε· τὸ ψωμίον δίδωσιν Ἰούδᾳ Σίμωνος
 μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ· 27 Ἰσκαριώτῃ. Καὶ μετὰ τὸ ψωμίον,
 σὺ εἶπας.

28 ποίησον τάχιον. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων, πρὸς τί εἶπεν αὐτῷ.
 29 Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰη-
 σοῦς· ἀγόρασον, ὃν χρειαίρῃ ἔχομεν εἰς τὴν ἐορτήν, ἢ τοῖς πτωχοῖς ἵνα τί δῶν.
 30 31 Αὐβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦρ δὲ ῥῆξ. Ὅτε οὖν ἐξῆλθε,
 λέγει ὁ Ἰησοῦς· νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν
 32 αὐτῷ. Εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ
 33 εὐθὺς δοξάσει αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι· ζητήσατέ με, καὶ κα-
 θὼς εἶπον τοῖς Ἰουδαίοις· ὅτι, ὅπου ὑπάγω ἐγώ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ
 34 ὑμῖν λέγω ἄρτι. Ἐκτολὴν κατὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς
 35 ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. Ἐν τούτῳ γινώσκονται πάντες,
 ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

§ 126. Jesus foretells the fall of Peter, and the dispersion of the Twelve.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XIII. 36—38.

- 36 *Λέγει αὐτῷ Σίμων Πέτρος· κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ὅπου ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.*
 37 *Λέγει αὐτῷ Πέτρος· κύριε, διὰ τί οὐ δύναμαι σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχὴν μου ὑπὲρ σοῦ θήσω.*

MATTH. XXVI. 31—35.

MARK XIV. 27—31.

- 31 *Τότε λέγει αὐτοῖς ὁ Ἰησοῦς· πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἡμέρῃ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γάρ·^a πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποιμένης.*
 32 *Μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.*
 33 *Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.*
- 27 *Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· ὅτι πάντες σκανδαλισθήσεσθε ἐν ἡμέρῃ ἐν τῇ νυκτὶ ταύτῃ· ὅτι γέγραπται·^a πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα. Ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. Ὁ δὲ Πέτρος ἔφη αὐτῷ· καὶ εἰ πάντες σκανδαλισθῶσονται, ἀλλ' οὐκ ἐγώ.*

LUKE XXII. 31—33.

- 31 *Εἶπε δὲ ὁ κύριος· Σίμων, Σίμων, ἰδοὺ, ὁ σατανᾶς ἐξητήσατο ὑμᾶς τοῦ σιναῖσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἰδεῖσθην περὶ σοῦ, ἵνα μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σὺ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.*
 32 *Ὁ δὲ εἶπεν αὐτῷ· κύριε, μετὰ σοῦ ἔτοιμός εἰμι καὶ εἰς θάνατον πορεύεσθαι.*

MATTH XXVI.

MARK XIV.

τον πορεύεσθαι.

JOHN XIII.

- 34 *Ἐφη αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἂν λέκτορα φωνῇσαι τρίς ἀπαρνήσῃ με.*
 35 *Λέγει αὐτῷ ὁ Πέτρος· κἀν δέ μ' ἐξέσῃ με σὺν σοί ἀποθάνειν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.*
- 30 *Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, ὅτι σὺ σήμερον ἐν τῇ νυκτὶ ταύτῃ πρὶν ἢ δις ἂν λέκτορα φωνῇσαι τρίς ἀπαρνήσῃ με.*
 31 *Ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον· ἔάν με δέξῃ συναποθάνειν σοί, οὐ μὴ σε ἀπαρνήσομαι.*
- 34 *Ὁ δὲ εἶπε· λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃς σήμερον ἂν λέκτορα, πρὶν ἢ τρίς ἀπαρνήσῃ με εἰδέναι με.*
 38 *Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· τὴν ψυχὴν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἂν λέκτορα φωνήσῃς, ἕως οὗ ἀπαρνήσῃ με τρίς.*

LUKE XXII.

- 35 *Καὶ εἶπεν αὐτοῖς· ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μὴ τινας ὑστερήσατε; οἱ δὲ εἶπον· οὐδενός. Εἶπεν οὖν αὐτοῖς· ἀλλὰ νῦν ὁ ἔχων βαλάντιον ἁρπάξω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον*
 37 *αὐτοῦ καὶ ἀγορασάτω μάχαιραν. Λέγω γὰρ ὑμῖν, ὅτι ἐπὶ τοῦτο τὸ γεγραμμένον*

^a 31 etc. Zech. 13, 7.

LUKE XXII.

δεῖ τελεσθῆναι ἐν ἐμοί, τό^α καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὰ περὶ ἐμοῦ
38 τέλος ἔχει. Οἱ δὲ εἶπον· κύριε, ἰδοὺ, μίχαιραι ὥδε δίο. ὁ δὲ εἶπεν αὐτοῖς·
ἱκανόν ἐστι.

§ 137. The Lord's Supper.—Jerusalem.

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 26-29. MARK XIV. 22-25. LUKE XXII. 19-20. 1 COR. XI. 23-25.

- 26 Ἐσθιόντων δὲ 22 Καὶ ἐσθιόντων 19 Καὶ λαβὼν ἄρ- 23 —Ἐλάβεν ἄρτον,
αὐτῶν λαβὼν ὁ αὐτῶν λαβὼν ὁ τον εὐχαριστήσας 24 καὶ εὐχαριστήσας
Ἰησοῦς τὸν ἄρτον Ἰησοῦς ἄρτον εὐ- ἔλασε καὶ ἔδωκεν ἔλασε καὶ εἶπε·
καὶ ἐλόγησας ἔ- λογήσας ἔλασε αὐτοῖς λέγων τοῦ- [λάβετε, φάγετε·]
κλισε καὶ ἐδίδου καὶ ἔδωκεν αὐτοῖς τὸ ἐστι τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν
τοῖς μαθηταῖς καὶ καὶ εἶπε· λάβε- τε [φάγετε]· τοῦ- διδόμενον· τοῦτο
εἶπε· λάβετε, φά- τοῦ ἐστι τὸ σῶμά ποιεῖτε εἰς τὴν ἐ- μὴν ἀνάμνησιν.
γετε· τοῦτό ἐστι μόν. μὴν ἀνάμνησιν.
τὸ σῶμά μου. 27 Καὶ λαβὼν τὸ 23 Καὶ λαβὼν τὸ 20 Ὁσαύτως καὶ τὸ 25 Ὁσαύτως καὶ τὸ
ποτήριον καὶ εὐ- ποτήριον εὐχα- ποτήριον μετὰ τὸ ποτήριον μετὰ τὸ
χαριστήσας ἔδω- ριστήσας ἔδωκεν δειπνῆσαι λέγων· ποτήριον μετὰ τὸ
κεν αὐτοῖς λέγων· αὐτοῖς, καὶ ἔπιον τοῦτο τὸ ποτήριον τοῦτο τὸ ποτήριον
πίετε ἐξ αὐτοῦ ἐξ αὐτοῦ πάντες. ἢ καινὴ διαθήκη ἢ καινὴ διαθήκη
28 πάντες· τοῦτο γάρ 24 Καὶ εἶπεν αὐτοῖς· ἐν τῷ αἱματί μου, ἐστὶν ἐν τῷ ἑμῷ
ἐστι τὸ αἷμά μου, τοῦτό ἐστι τὸ αἷ- τὸ ὑπὲρ ὑμῶν αἱματι· τοῦτο
τὸ τῆς καινῆς δια- μά μου, τὸ τῆς ἐκχυνόμενον. ποιεῖτε, ὅσάκις ἂν
θήκης, τὸ περὶ καινῆς διαθήκης, πίνητε, εἰς τὴν ἐ- μὴν ἀνάμνησιν.
πολλῶν ἐκχυνόμε- τὸ περὶ πολλῶν ἐκχυνόμενον.
ρον εἰς ἄφρονι 25 Ἀμὴν λέγω ὑμῖν, ὅτι οὐκέτι οὐ μὴ
29 ἁμαρτιῶν. Λέγω πῶς ἐκ τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας
δὲ ὑμῶν, ὅτι οὐ μὴ ἐκείνης, ὅταν αὐτὸ πῖω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
πῶς ἀπάρτι ἐκ
τοῦτου τοῦ γεννήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης,
ὅταν αὐτὸ πῖω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

§ 138. Jesus comforts his Disciples. The Holy Spirit promised.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XIV. 1-31.

- 1 Μὴ ταρασσέσθω ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.
2 Ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μὴ, εἶπον ἂν ὑμῖν. πορεῖ-
3 σμαι ἐτοιμάσαι τόπον ὑμῖν. Καὶ ἵνα πορευθῶ καὶ ἐτοιμάσω ὑμῖν τόπον, πάλιν
ἐρχομαι καὶ παρῴλῃμαι ὑμᾶς πρὸς ἑαυτὸν, ἵνα, ὅπου ἐγὼ, καὶ ὑμεῖς ᾔτε.

^a 37. Is. 53, 12.

JOHN XIV.

4 5 Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε. Λέγει αὐτῷ Θωμᾶς· κύριε,
 6 οὐκ οἶδामεν ποῦ ὑπάγεις, καὶ πῶς δυνάμεθα τὴν ὁδὸν εἶδέναι; Λέγει αὐτῷ ὁ
 7 Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πα-
 8τέρα, εἰ μὴ δι' ἐμοῦ. Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ
 9 δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ Φίλιππος· κύριε,
 10 δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. Λέγει αὐτῷ ὁ Ἰησοῦς· τοσοῦτον χρό-
 11 νον μεθ' ὑμῶν εἰμι, καὶ οὐκ ἐγνώκας με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν
 12 πατέρα, καὶ πῶς σὺ λέγεις· δεῖξον ἡμῖν τὸν πατέρα; Οὐ πιστεύεις, ὅτι ἐγὼ ἐν
 13 τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ ἐστι; τὰ ῥήματα, ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ
 14 οὐ λαλῶ· ὁ δὲ πατήρ, ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα. Πιστενετέ μοι,
 15 ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοὶ· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστενετέ
 16 μοι. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα, ἃ ἐγὼ ποιῶ, καὶ ἐκεῖνος
 17 ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.
 18 Καὶ ὅτι, ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ
 19 ἐν τῷ υἱῷ. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω. Ἐάν ἀγαπᾷτέ με,
 20 τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλος παρά-
 21 κλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα· τὸ πνεῦμα τῆς ἀληθείας,
 22 ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ
 23 γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται. Οὐκ ἀφήσω ὑμᾶς ὁρτα-
 24 ροὺς· ἔρχομαι πρὸς ὑμᾶς. Ἔτι μικρόν, καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ
 25 θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσεσθε. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γινώσεσθε ὑμεῖς.
 26 ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐν ὑμῖν. Ὁ ἔχων τὰς ἐντολὰς
 27 μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται
 28 ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. Λέγει
 29 αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· κύριε, τί γέγονεν, ὅτι ἡμῖν μέλλεις ἐμφανίζειν
 30 σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ
 31 με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτόν
 32 ἐλεησόμεθα καὶ μοιρὴν παρ' αὐτοῦ ποιήσομεν. Ὁ μὴ ἀγαπῶν με τοὺς λόγους
 33 μου οὐ τηρεῖ· καὶ ὁ λόγος, ὃν ἀκούετε, οὐκ ἔστιν ἐμός, ἀλλὰ τοῦ πέμψαντός με
 34 πατρός. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα
 35 τὸ ἅγιον, ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
 36 ὑπομνήσει ὑμᾶς πάντα, ἃ εἶπον ὑμῖν. Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν
 37 δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω
 38 ὑμῶν ἡ καρδιά μηδὲ δειλιάτω. Ἠκούσατε, ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρ-
 39 χομαι πρὸς ὑμᾶς. εἰ ἠγαπᾷτέ με, ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα·
 40 ὅτι ὁ πατήρ μου μείζων μου ἐστί. Καὶ νῦν ἐρχομαι ὑμῖν πρὶν γενέσθαι, ἵνα, ὅταν
 41 γένηται, πιστευσήτε. Οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κο-
 42 σμου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οἰδέν· ἀλλ' ἵνα γινῇ ὁ κόσμος, ὅτι ἀγαπῶ τὸν
 43 πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ· ἐγείρεσθε, ἄγωμεν
 44 ἐντεῦθεν.

§ 139. Christ the true Vine. His Disciples hated by the World.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XV. 1—27.

1 2 Ἐγὼ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι. Πᾶν κλῆ-
μα ἐν ἑμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαιρεῖ
3 αὐτό, ἵνα πλείονα καρπὸν φέρῃ. Ἦδη ἡμεῖς καθαροὶ ἐστε διὰ τὸν λόγον, ὃν
4 λελάληκα ὑμῖν. Μείνате ἐν ἑμοί, καὶ γὰρ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται
καρπὸν φέρειν ἂν ἐν αὐτῷ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οἱ δὲ ἡμεῖς, ἐὰν μὴ
5 ἐν ἑμοὶ μένητε. Ἐγὼ εἰμι ἡ ἀμπελος, ἡμεῖς τὰ κλήματα. ὁ μένων ἐν ἑμοὶ καὶ
ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.
6 Ἐὰν μὴ τις μένῃ ἐν ἑμοί, ἐβλήθη ἔξω, ὡς τὸ κλῆμα, καὶ ἐξηρανθῇ, καὶ συνάρον-
7 σιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται. Ἐὰν μένητε ἐν ἑμοὶ καὶ τὰ ῥήματά
8 μου ἐν ὑμῖν μένῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γερήσεται ὑμῖν. Ἐν τούτῳ ἔδο-
ξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρετε, καὶ γερήσεσθε ἑμοὶ μαθηταί.
9 Καθὼς ἠγάπησέ με ὁ πατήρ καὶ γὰρ ἠγάπησα ὑμᾶς, μένате ἐν τῇ ἀγάπῃ τῇ ἐμῇ.
10 Ἐὰν τὰς ἐντολάς μου τηρήσῃτε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐν-
11 τολάς τοῦ πατρὸς μου τητήρηκα καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα
12 ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μένῃ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. Αὕτη ἐστὶν ἡ ἐντολὴ
13 ἡ ἐμὴ, ἵνα ἀγαπάτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς. Μείζονα ταύτης ἀγάπῃ οὐδεὶς
14 ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. Ὑμεῖς φίλοι μου ἐστέ, ἐὰν
15 ποιῇτε, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν. Οὐκ ἐστὶ ἐμὴς λόγος δοῦλους, ὅτι ὁ δοῦλος οὐκ
οἶδε, τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμεῖς δὲ εἶρηκα φίλους, ὅτι πάντα, ἃ ἤκουσα
16 παρὰ τοῦ πατρὸς μου, ἐκρόοισα ὑμῖν. Οὐχ ἡμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ
ἐξελεξάμην ὑμᾶς, καὶ ἔθρυκα ὑμᾶς, ἵνα ἡμεῖς ὑπάγητε καὶ καρπὸν φέρετε καὶ ὁ
καρπὸς ὑμῶν μένῃ, ἵνα ὅτι ἂν αἰτήσῃτε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῶ
17 18 ὑμῖν. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπάτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς
19 μισεῖ, γινώσκετε, ὅτι ἐμὲ προῶτον ὑμῶν μεμίσηκεν. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κό-
σμος ἂν τὸ ἴδιον ἐμίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην
20 ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. Μνημονεύετε τοῦ λόγον,
ὃ ἐγὼ εἶπον ὑμῖν· οὐκ ἐστὶ δοῦλος μεῖζον τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίδωσαν,
καὶ ὑμεῖς δίδωσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.
21 Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν
22 πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἀμαρτίαν οὐκ εἶχον· νῦν δὲ
23 πρόσκειναι οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα
24 μου μισεῖ. Εἰ τὰ ῥήματα μὴ ἔποιήσα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἀμαρ-
τίαν οὐκ εἶχον· νῦν δὲ καὶ ἐρωσάνασι καὶ μεμίσήνασι καὶ ἐμὲ καὶ τὸν πατέρα μου.
25 Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ τόμῳ αὐτῶν·^a ὅτι ἐμίσησάν με
26 δοῦναι. Ὅταν δὲ ἔλθῃ ὁ παρόκλητος, ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ
πνεῦμα τῆς ἀληθείας, ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκείνος μαρτυρήσει περὶ
27 ἐμοῦ· καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

^a 25. Ps. 69, 5.

§ 140. Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ.—*Jerusalem.*

Evening introducing the Sixth Day of the Week.

JOHN XVI. 1—33.

- 1 2 Ταῦτα λελάληκα ὑμῖν, ἵνα μὴ σκανδαλισθῇτε. Ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα, ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρεῖναι προσφέρειν
3 4 τῷ Θεῷ. Καὶ ταῦτα ποιήσουσιν, ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. Ἀλλὰ ταῦτα λελάληκα ὑμῖν, ἵνα, ὅταν ἔλθῃ ἡ ὥρα, μνημονεύετε αὐτῶν, ὅτι ἐγὼ εἶπον
5 ὑμῖν. ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην. Νῦν δὲ ὑπάγω
6 πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· ποῦ ὑπάγεis; ἢ ἀλλ' ὅτι
7 ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν· συμφέροι ὑμῖν, ἵνα ἐγὼ ἀπέλθω. ἔὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἔὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.
8 Καὶ ἔλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ
9 10 περὶ κρίσεως. Περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται. Ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. οὐ γὰρ λαλήσει ἅψ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ, λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν. Πάντα, ὅσα ἔχει ὁ πατήρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὤψεσθέ με, ὅτι ὑπάγω πρὸς τὸν πατέρα.
17 Εἶπον οὖν ἐν τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· τί ἐστι τοῦτο, ὃ λέγει ἡμῖν· μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὤψεσθέ με· καί·
18 ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα; Ἐλεγον οὖν· τοῦτο τί ἐστιν, ὃ λέγει, τὸ μικρόν; οὐκ οἶδαμεν, τί λαλεῖ. Ἐγὼ οὖν ὁ Ἰησοῦς, ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον· μικρόν, καὶ οὐ θεωρεῖτέ με· καὶ πάλιν μικρόν, καὶ ὤψεσθέ με; Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνησετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. Ἡ γυνὴ ὅταν τέκῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὀφρῶμαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἅψ' ὑμῶν. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι, ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν. Ἔως ἄρτι οὐκ ἠτήσατε οὐδέν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ἡ πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· [ἀλλ'] ἔρχεται ὥρα, ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλ' ἐν ἀποκρίσεσιν περὶ τοῦ πατρὸς ἀναγγελεῖ ὑμῖν. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν, ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατήρ σιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ περικλῖκατε καὶ πεπιστεύκατε, ὅτι ἐγὼ παρὰ τοῦ

JOHN XVI.

28 θεοῦ ἐξῆλθον. Ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν
 29 ἀγίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. Ἀκούουσιν αὐτῷ οἱ μαθη-
 30 τὰὶ αὐτοῦ· ἴδε, ἤν παροῦσίν γε λαλοῦν καὶ παρουσίαν οὐδεμίαν λέγεις. Νῦν οὐ-
 31 δαμεν, ὅτι οἶδας πάντα καὶ οὐ χρειᾶν ἔχεις, ἵνα τίς σε ἑρωτῇ· ἐν τούτῳ πιστεύ-
 31 ομεν, ὅτι ἀπὸ θεοῦ ἐξῆλθες. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἄρα πιστεύετε·
 32 ἰδοὺ, ἔρχεται ὥρα καὶ ἤν ἐλήλυθεν, ἵνα σκορπισθῇτε ἐκαστος εἰς τὰ ἴδια καὶ
 33 ἐμὲ μόνον ἀφήτε· καὶ οὐκ ἐμὲ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι. Ταῦτα ἐλά-
 λημα ἑμῖν, ἵνα ἐν ἐμοὶ εὐφρανῆτε. ἐν τῷ κόσμῳ θλίψιν ἔξετε· ἀλλὰ θαρ-
 σείτε, ἐγὼ νενικηκα τὸν κόσμον.

§ 141. Christ's last prayer with his Disciples.—Jerusalem.

Evening introducing the Sixth Day of the Week.

JOHN XVII. 1—26.

1 Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπήρθε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν
 καὶ εἶπε· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα καὶ ὁ υἱὸς σου
 2 δοξάσῃ σε·¹ καθὼς ἔδωκας αὐτῷ ἔξουσίαν πάσης σαρκός, ἵνα πᾶν, ὃ δέδωκας
 3 αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον. Αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωή, ἵνα γινώσκωσί
 4 σε τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν. Ἐγὼ σε ἐδό-
 5 ξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα, ὃ δέδωκάς μοι ἵνα ποιήσω·¹ καὶ ἤν δόξα-
 6 σαί· Ἐμμενέωσά σου τὸ ὄνομα τοῖς ἀνθρώποις, οὓς δέδωκάς μοι ἐκ τοῦ κόσμου.
 7 σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας, καὶ τὸν λόγον σου τετηρήκασι. Νῦν ἔρχομαι,
 8 ὅτι πάντα, ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν· ὅτι τὰ ῥήματα, ἃ δέδωκάς μοι,
 9 καὶ ἐπίστευσαν, ὅτι σὺ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἑρωτῶ· οὐ περὶ τοῦ
 10 κόσμου ἑρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοὶ εἰσι· καὶ τὰ ἐμὰ πάντα σὰ
 11 ἐστι καὶ τὰ σὰ ἐμὰ, καὶ δεδοξάσμαι ἐν αὐτοῖς. Καὶ οὐκέτι ἐμὲ ἐν τῷ κόσμῳ,
 καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σε ἔρχομαι. πάτερ ἄγε, τήρησον αὐ-
 12 τοὺς ἐν τῷ ὀνόματί σου, ᾧ δέδωκάς μοι, ἵνα ὧσιν ἐν καθώδῃ ἡμεῖς. Ὅτε ἤμην
 μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς
 μοι ἐφ' ἡμέτερα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ
 13 γραγὴ πληρωθῇ.^a ἤν δὲ πρὸς σε ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα
 14 ἔχωσιν τὴν χάριν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν
 λόγον σου· καὶ ὁ κόσμος ἐμίσησεν αὐτοὺς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς
 15 ἐγὼ οὐκ ἐμὲ ἐκ τοῦ κόσμου. Οὐκ ἑρωτῶ, ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ'
 16 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ ποτηροῦ. Ἐκ τοῦ κόσμου οὐκ εἰσὶ, καθὼς ἐγὼ ἐκ
 17 τοῦ κόσμου οὐκ εἰμὶ. Ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλή-
 18 θεῖός ἐστι. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ ἐγὼ ἀπέστειλα αὐτοὺς εἰς
 19 τὸν κόσμον. Καὶ ἕπερ αὐτῶν ἐγὼ ἀγαπῶμαι, ἵνα καὶ αὐτοὶ ὧσιν ἡγιασμέ-
 20 ροι ἐν ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἑρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόν-

^a 12. Comp. Ps. 41, 10 [9]. 109, 8. 17.

JOHN XVII.

21 των διὰ τοῦ λόγου αὐτῶν· εἰς ἐμὲ, ἵνα πάντες ἐν ᾧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ
 κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ, ὅτι σύ με
 22 ἀπέστειλας. Καὶ ἐγὼ τὴν δόξαν, ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ᾧσιν ἐν,
 23 καθὼς ἡμεῖς ἐν ἐσμεν, ἵνα ἐγὼ ἐν αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ᾧσι τετελειωμένοι εἰς
 24 ἐμὲ ἡγάπησας. Πάτερ, οὗς δέδωκάς μοι, θέλω, ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ᾧσι
 μετ' ἐμοῦ, ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμήν, ἣν ἔδωκάς μοι, ὅτι ἡγάπησάς με
 25 πρὸ καταβολῆς κόσμου. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω· ἐγὼ δέ σε
 26 ἔγνω, καὶ οὗτοι ἔγνωσαν, ὅτι σύ με ἀπέστειλας· καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά
 σου καὶ γνωρίσω, ἵνα ἡ ἀγάπη, ἣν ἡγάπησάς με, ἐν αὐτοῖς ἢ κἀγὼ ἐν αὐτοῖς.

§ 142. The agony in Gethsemane.—Mount of Olives.

Evening introducing the Sixth Day of the Week.

MATTH. XXVI. 30,
36—46.MARK XIV. 26,
32—42.

LUKE XXII. 39—46.

JOHN XVIII. 1.

30 Καὶ ὑμνήσαντες 26 Καὶ ὑμνήσαντες 39 Καὶ ἐξελθὼν 1 Ταῦτα εἰπὼν ὁ
 ἐξῆλθον εἰς τὸ ὄ- ἐξῆλθον εἰς τὸ ὄ- ἐπορεύθη κατὰ τὸ Ἰησοῦς ἐξῆλθε
 ρος τῶν ἐλαιῶν.— ρος τῶν ἐλαιῶν.— ἔθος εἰς τὸ ὄρος σὺν τοῖς μαθη-
 36 Τότε ἔρχεται μετ' 32 Καὶ ἔρχονται εἰς τῶν ἐλαιῶν· ἡκο- ταῖς αὐτοῦ πέραν
 αὐτῶν ὁ Ἰη- χωρίον, οὗ τὸ ὄνο- λούθησαν δὲ αὐ- τοῦ χειμάρρου τοῦ
 σοῦς εἰς χωρίον μα Γεθσημανῇ· τῷ καὶ οἱ μαθη- Κεδρῶν, ὅπου ἦν
 λεγόμενον Γεθση- 40 ταὶ αὐτοῦ. Γενό- κῆπος, εἰς ὃν εἰς-
 μανῇ, καὶ λέγει καὶ λέγει τοῖς μα- μενος δὲ ἐπὶ τοῦ ἦλθεν αὐτὸς καὶ
 τοῖς μαθηταῖς· θηταῖς αὐτοῦ· τόπου εἶπεν αὐ- οἱ μαθηταὶ αὐτοῦ.
 καθίσατε αὐτοῦ, καθίσατε ὧδε, τοῖς· προσεύχε-
 ἕως οὗ ἀπελθὼν ἕως προσεύξωμαι. σθε μὴ εἰσελθεῖν εἰς πειρασμόν.
 προσεύξωμαι ἐκεῖ.

MARK XIV.

37 Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς 33 Καὶ παραλαμβάνει τὸν Πέτρον καὶ
 δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι Ἰάκωβον καὶ Ἰωάννην μεθ' ἑαυτοῦ·
 38 καὶ ἀδημονεῖν. Τότε λέγει αὐτοῖς· πε- καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδη-
 ρίλνπός ἐστιν ἡ ψυχὴ μου ἕως θανά- 34 μονεῖν. Καὶ λέγει αὐτοῖς· περίλνπός
 του· μέννατε ὧδε καὶ ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μέννα-
 γρηγορεῖτε μετ' ἐμοῦ. τε ὧδε καὶ γρηγορεῖτε.
 39 Καὶ προσελθὼν μικρὸν 35 Καὶ προσελθὼν μικρὸν 41 Καὶ αὐτὸς ἀπεσπάρσθη
 ἔπεσεν ἐπὶ πρόσωπον αὐ- ἔπεσεν ἐπὶ τῆς γῆς· καὶ ἀπ' αὐτῶν ὥσπερ λίθου
 τοῦ προσερχόμενος καὶ προσήνχετο, ἵνα, εἰ δυ- βολήν, καὶ θεῖς τὰ γόνα-
 λέγων· νατόν ἐστι, παρέλθῃ ἀπ' 42 τα προσήνχετο ἵ λέγων·
 36 αὐτοῦ ἡ ὥρα. Καὶ ἔλε-

LUKE XXII.

πάτερ μου, εἰ δυ-
 νατόν ἐστι, παρελθέτω
 ἀπ' ἐμοῦ τὸ ποτήριον

γεν· ἀββᾶ, ὁ πατήρ,
 πάντα δυνατά σοι· παρ-
 ἐνεγκε τὸ ποτήριον ἀπ'

πάτερ, εἰ βούλει παρ-
 νεγκεῖν τὸ ποτήριον τοῦ-
 το ἀπ' ἐμοῦ· πλὴν μι,

MATTH. XXVI.

MARK XIV.

LUKE XXII.

τοῦτο· πλὴν οὐχ ὥς ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θέλω, ἀλλ' ὥς σύ. ἐγὼ θέλω, ἀλλὰ τί σύ. 43 σὸν γενέσθω. Ὁ Θεὸς δὲ αὐτῷ ἄγγελος ἀπ' οὐ-

44 ρανοῦ ἐπισχύνων αὐτόν. Καὶ γερόμενος ἐν ἀγωνίᾳ ἔκτενέστερον προσήχετο. ἔρρετο δὲ ὁ ἰδρώς αὐτοῦ ὥς ἐν θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν.

40 Καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ· οὔτως οὐκ ἴσχυσατε μίαν ὥραν γρηγορεῖν μετ' ἐμοῦ; Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 37 Καὶ ἔρχεται καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορεῖν; 38 Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. 45 Καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἔλθων πρὸς τοὺς μαθητὰς [αὐτοῦ], εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς λύπης· καὶ εἶπεν αὐτοῖς· τί καθεύδετε; ἀναστάντες προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.

42 ἀσθενής. Πάλιν ἐν δειπνῶν ἀπελθὼν προσηύξατο λέγων· 40 γορ εἰπών. Καὶ ὑποστρέψας εὗρεν αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ οἱ ὀφθαλμοὶ αὐτῶν βεβαρημένοι, καὶ οὐκ ἤδισαν, τί αὐτῷ ἀποκριθῶσι. 43 Καὶ ἔλθων εὐρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. 44 τοι. Καὶ ἀφίς αὐτοὺς ἀπελθὼν πάλιν προσηύξατο ἐν τρίτῳ τὸν αὐτὸν λόγον εἰπών.

45 Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται εἰς χεῖρας ἁμαρτωλῶν. 41 Καὶ ἔρχεται το τρίτον καὶ λέγει αὐτοῖς· καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἀπέχει· ἦλθεν ἡ ὥρα· ἰδοὺ, παραδίδεται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν. 46 Ἐγείρεσθε, ἄγωμεν· ἰδοὺ, ἤγγικεν ὁ παραδιδούς με ἤγγικεν.

§ 143. Jesus betrayed, and made prisoner.—Mount of Olives.

Evening introducing the Sixth Day of the Week.

JOHN XVIII. 2—12.

2 Ἴδου δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, τὸν τόπον, ὅτι πολλὰς συνήχθη ἐκεῖ· Ἰησοῦς ἐκὰς μετὰ τῶν μαθητῶν αὐτοῦ. Ὁ οὖν Ἰούδας λαβὼν τὴν σπάιναν καὶ ἐκ τῶν ἄρχιερέων καὶ Φαρισαίων ἐπηρέτας ἔρχεται ἐκεῖ μετὰ συνῶν καὶ λαμπάδων καὶ ὀπλῶν.

MATTH. XXVI. 47—56.

MARK XIV. 43—52.

LUKE XXII. 47—53.

47 Καὶ ἔτι αὐτοῦ λα-
λοῦντος, ἰδοὺ, Ἰούδας,
εἰς τῶν δώδεκα, ἦλθε,
καὶ μετ' αὐτοῦ ὄχλος
πολὺς μετὰ μαχαίρων
καὶ ξύλων ἀπὸ τῶν ἀρ-
χιερῶν καὶ πρεσβυτέ-
ρων τοῦ λαοῦ.

Καὶ εὐθέως, ἔτι αὐ-
τοῦ λαλοῦντος, παραγί-
νεται Ἰούδας, εἰς ὧν τῶν
δώδεκα, καὶ μετ' αὐτοῦ
ὄχλος πολὺς μετὰ μα-
χαίρων καὶ ξύλων παρὰ
τῶν ἀρχιερέων καὶ τῶν γραμ-
ματέων καὶ τῶν πρεσβυτέρων.

Ἐτι δὲ αὐτοῦ λαλοῦν-
τος, ἰδοὺ ὄχλος, καὶ ὁ
λεγόμενος Ἰούδας, εἰς
τῶν δώδεκα, προήρχετο
αὐτούς.—

JOHN XVIII.

4 Ἰησοῦς οὖν, εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐτόν, ἐξεληθὼν εἶπεν αὐτοῖς· τίνα
5 ζητεῖτε; Ἀπεκρίθησαν αὐτῷ· Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς ὁ Ἰησοῦς·
6 ἐγὼ εἰμι. εἰστήκει δὲ καὶ Ἰούδας, ὁ παραδιδούς αὐτόν, μετ' αὐτῶν. Ὡς οὖν
7 εἶπεν αὐτοῖς· ὅτι ἐγὼ εἰμι· ἀπῆλθον εἰς τὰ ὀπίσω καὶ ἔπeson χαμαί. Πάλιν
οὖν αὐτοὺς ἐπηρώτησε· τίνα ζητεῖτε; οἱ δὲ εἶπον· Ἰησοῦν τὸν Ναζωραῖον.
8 Ἀπεκρίθη ὁ Ἰησοῦς· εἶπον ὑμῖν, ὅτι ἐγὼ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε του-
9 τούς ὑπάγειν. (Ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν· ὅτι οὐς δέδωκάς μοι, οὐκ
ἀπώλεσα ἐξ αὐτῶν οὐδένα.)

MATTH. XXVI.

MARK XIV.

48 Ὁ δὲ παραδιδούς αὐτόν ἔδωκεν αὐ-
τοῖς σημεῖον λέγων· ὃν ἂν φιλήσω,
49 αὐτός ἐστι· κρατήσατε αὐτόν. Καὶ
εὐθέως προσελ-
θὼν τῷ Ἰησοῦ

MARK XIV.

44 Δεδώκει δὲ ὁ παραδιδούς αὐτόν
σύσσημον αὐτοῖς λέγων· ὃν ἂν φιλήσω,
αὐτός ἐστι· κρατήσατε αὐτόν καὶ
ἀπαγάγετε ἀσφαλῶς.

LUKE XXII.

45 Καὶ ἐλθὼν εὐ-
εἶπε· χαῖρε, ῥαββί·
καὶ κατεφίλησεν
αὐτόν. Ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτῷ·
ἑταῖρε, ἐφ' ὃ πά-
ρει; τότε προσελ-
θόντες ἐπέβαλον
τὰς χεῖρας ἐπὶ τὸν
Ἰησοῦν καὶ ἐκρά-
τησαν αὐτόν. Καὶ
ἰδοὺ, εἰς τῶν μετὰ

45 Καὶ ἐλθὼν εὐ-
θέως προσελθὼν
αὐτῷ λέγει· ῥαββί,
καὶ κατεφίλησεν
αὐτόν.

47—καὶ ἤγγισε τῷ
Ἰησοῦ φιλήσαι

48 αὐτόν. Ὁ δὲ Ἰη-
σοῦς εἶπεν αὐτῷ·

JOHN XVIII.

12 Ἡ οὖν σπειρα
καὶ ὁ χιλιάρχος
καὶ οἱ ὑπηρέται
τῶν Ἰουδαίων
συνέλαβον τὸν Ἰη-
σοῦν καὶ ἔδησαν
αὐτόν. — Σίμων
οὖν Πέτρος ἔχων
μάχαιραν εἰλκυσεν
αὐτήν καὶ ἔπαισε
τὸν τοῦ ἀρχιερέως
δοῦλον καὶ ἀπέ-
κοψεν αὐτοῦ τὸ ὠ-
τίον τὸ δεξιόν. ἦρ-
δὲ ὄνομα τῷ δού-
λῳ Μάλχος. Εἰ-

47 Εἰς δέ τις τῶν πα-
ρεστημένων σπα-
σάμενος τὴν μά-
χαιραν ἔπαισε τὸν
δοῦλον τοῦ ἀρχιε-
ρέως καὶ ἀφείλεν
αὐτοῦ τὸ ὠτίον.
Τότε λέ-
γει αὐτῷ ὁ Ἰη-

50 χαῖρα; Καὶ ἐπά-
ταξεν εἰς τις ἐξ
αὐτῶν τὸν δοῦλον
τοῦ ἀρχιερέως καὶ
ἀφείλεν αὐτοῦ τὸ
ὠτίον. οὗς τὸ δεξιόν.

51 Ἀποκριθεὶς δὲ ὁ 11 πειν οὖν ὁ Ἰησοῦς

MATTH. XXVI.

LUKE XXII.

JOHN XVIII.

σοῦς· ἀπόστρεφόν σου τὴν μάχαιραν
εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ
λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπο-
53 λύνται. ^a Ἡ δοκεῖς, ὅτι οὐ δύναμαι
ἄρτι παρακαλέσαι τὸν πατέρα μου,
καὶ παραστήσει μοι πλείους ἢ δώδεκα

Ἰησοῦς εἶπεν· ἔα-
τε ἔως τούτου·
καὶ ἀνήμενος τοῦ
ὠτίου αὐτοῦ ἰά-
σατο αὐτόν.

τῷ Πέτρῳ· βάλε
τὴν μάχαιραν εἰς
τὴν θήκην· τὸ πο-
τήριον, ὃ δέδωκέ
μοι ὁ πατήρ, οὐ μὴ
πίω αὐτό;

LUKE XXII.

54 λεγεῶνας ἀγγέλων; Πῶς οὖν πληρωθῶσιν αἱ γρα-
φαί, ὅτι οὕτω δεῖ γενέ-

MARK XIV.

52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς

55 σθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ 48 Καὶ ἀποκριθεὶς ὁ Ἰη-
εἶπεν ὁ Ἰησοῦς τοῖς
ὄχλοις· ὡς ἐπὶ ληστὴν
ἐξήλθετε μετὰ μαχαι-
ρῶν καὶ ξύλων συλλα-
βεῖν με· καθ' ἡμέραν
πρὸς ὑμᾶς ἐκαθεζόμεν
διδάσκων ἐν τῷ ἱερῷ,
καὶ οὐκ ἐκρατήσατέ με.

48 Καὶ ἀποκριθεὶς ὁ Ἰη-
σοῦς εἶπεν αὐτοῖς· ὡς
ἐπὶ ληστὴν ἐξήλθετε
μετὰ μαχαίρων καὶ ξύ-
λων συλλαβεῖν με· καθ'
ἡμέραν ἤμην πρὸς ὑμᾶς
ἐν τῷ ἱερῷ διδάσκων,
53 καὶ οὐκ ἐκρατήσατέ με·

56 Τοῦτο δὲ ὅλον γέγονεν,
ἵνα πληρωθῶσιν αἱ γρα-
φαὶ τῶν προφητῶν. τότε
οἱ ιαθηταὶ πάντες ἀ-
φέντες αὐτὸν ἔφυγον.

49 λων συλλαβεῖν με· καθ'
ἡμέραν ἤμην πρὸς ὑμᾶς
ἐν τῷ ἱερῷ διδάσκων,
53 καὶ οὐκ ἐκρατήσατέ με·

52 Εἶπε δὲ ὁ Ἰησοῦς πρὸς
τοὺς παραγενομένους
ἐπ' αὐτὸν ἀρχιερεῖς καὶ
στρατηγούς τοῦ ἱεροῦ
καὶ πρεσβυτέρους· ὡς
ἐπὶ ληστὴν ἐξεληλύθατε
μετὰ μαχαίρων καὶ ξύ-
λων· καθ' ἡμέραν ὄντος
μου μεθ' ὑμῶν ἐν τῷ
ἱερῷ οὐκ ἐξετείνετε τὰς
χεῖρας ἐπ' ἐμέ. ἀλλ' αὖ-
τη ὑμῶν ἐστὶν ἡ ὥρα καὶ
ἡ ἐξουσία τοῦ σκότους.

51 Καὶ εἰς τις νεανίσκος
ἠκολούθει αὐτῷ περιβεβλημένος σινδόνα ἐπὶ
52 γυμνοῦ· καὶ κρατοῦσιν αὐτὸν οἱ νεανίσκοι. Ὁ δὲ
καταλιπὼν τὴν σινδόνα γυμνὸς ἔφυγεν ἀπ' αὐτῶν.

§ 144. Jesus before Caiaphas. Peter thrice denies him.—Jerusalem.

Night introducing the Sixth Day of the Week.

MATTH. XXVI. 57, MARK XIV. 53, 54, LUKE XXII. 54—62. JOHN XVIII. 13—15.
58, 69—75. 66—72. 25—27.

57 Οἱ δὲ κρατήσαν- 63 Καὶ ἀπὴγαγον 54 Συλλαβόντες δὲ 13 Καὶ ἀπὴγαγον
τες τὸν Ἰησοῦν τὸν Ἰησοῦν πρὸς αὐτὸν ἤγαγον καὶ αὐτὸν πρὸς Ἀν-
ἀπὴγαγον πρὸς τὸν ἀρχιερέα· καὶ εἰσῆγαγον αὐτὸν ναν πρῶτον· ἦν
Καϊάφην τὸν ἀρ- συνέχονται αὐτῷ εἰς τὸν οἶκον τοῦ γὰρ πενθερὸς τοῦ
χιερέα. ὅπου οἱ πάντες οἱ ἀρχιε- ἀρχιερέως.— Καϊάφα, ὃς ἦν
γραμματεῖς καὶ οἱ ρεῖς καὶ οἱ πρε- ἀρχιερεὺς τοῦ ἐνι-
πρεσβύτεροι συν- σβύτεροι καὶ οἱ 14 αὐτοῦ ἐκείρου. Ἦν δὲ Καϊάφας
ήχθησαν. γραμματεῖς.

58 Ὁ δὲ 54 Καὶ ὁ Πέτρος ἀπὸ
Πέτρος ἠκολούθει μακρόθεν ἠκολού- 51—(Ὁ δὲ Πέτρος ἡ-

15 λαοῦ. Ἠκολού-
θει δὲ τῷ Ἰησοῦ

^a 52. Comp. Gen. 9, 6.

MATTH XXVI.

MARK XIV.

LUKE XXII.

JOHN XVIII.

αὐτῷ ἀπὸ μακρό-
θεν ἕως τῆς ἀν-
λῆς τοῦ ἀρχιερέως,

θησεν αὐτῷ ἕως
ἕσω εἰς τὴν ἀν-
λὴν τοῦ ἀρχιερέως·

κολούθει μακρό-
θεν.

Σίμων Πέτρος
καὶ ὁ ἄλλος μα-
θητής. ὁ δὲ μα-
θητὴς ἐκεῖνος ἦν

γνωστὸς τῷ ἀρχιερεῖ καὶ συνεισῆλθε τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ
ἀρχιερέως. Ὁ δὲ Πέτρος εἰστίκει πρὸς τῇ θύρᾳ ἕξω. ἔξῃ ἦν οὖν
ὁ μαθητὴς ὁ ἄλλος, ὃς ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ εἶπε τῇ θυρωρῷ,

LUKE XXII.

καὶ εἰσήγαγε τὸν

55 Ἀπάντων δὲ πῦρ 18 Πέτρον. — Εἰστί-
κεισαν δὲ οἱ δοῦ-

καὶ εἰσελθὼν ἕσω
ἐκάθητο μετὰ τῶν
ὑπηρετῶν ἰδεῖν τὸ
τέλος. —

καὶ ἦν συγκαθί-
μενος μετὰ τῶν ὑ-
πηρετῶν καὶ θερ-
μαινόμενος πρὸς
τὸ φῶς. —

ἐν μέσῳ τῆς αὐ-
λῆς καὶ συγκαθι-
σάντων αὐτῶν ἐ-
κάθητο ὁ Πέτρος
ἐν μέσῳ αὐτῶν.

λοι καὶ οἱ ὑπηρε-
ται ἀνθρακίαν πε-
ποιηκότες, ὅτι ψυ-
χος ἦν, καὶ ἐθερ-
μαίνοντο· ἦν δὲ

μετ' αὐτῶν ὁ Πέ-
τρος ἐστὼς καὶ
θερμαινόμενος. —

69 Ὁ δὲ Πέτρος
ἕξω ἐκάθητο ἐν τῇ
αὐλῇ. καὶ πρὸς-
ῆλθεν αὐτῷ μία
παιδίσκη λέγου-
σα· καὶ σὺ ἦσθα
μετὰ Ἰησοῦ τοῦ
70 Γαλιλαίου. Ὁ δὲ
ἡρνήσατο ἔμπρο-
σθεν πάντων λέ-
γων· οὐκ οἶδα τί
λέγεις.

66 Καὶ ὄντος τοῦ Πέτρον ἐν τῇ αὐ-
λῇ κάτω ἔρχεται μία τῶν παι-
δικῶν τοῦ ἀρχιε-
ρέως, καὶ ἰδοῦσα
67 τὸν Πέτρον θερ-
μαινόμενον, ἐμ-
βλέψασα αὐτῷ
λέγει· καὶ σὺ με-
τὰ τοῦ Ναζαρη-
νοῦ Ἰησοῦ ἦσθα. 68 Ὁ δὲ ἡρνήσατο
λέγων· οὐκ οἶδα

56 Ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις καθ-
ήμενον πρὸς τὸ
φῶς καὶ ἀτενίσα-
σα αὐτῷ εἶπε·
καὶ οὗτος σὺν αὐ-
τῷ ἦν. Ὁ δὲ ἡρ-
νήσατο αὐτὸν λέ-
γων· γύναι, οὐκ
οἶδα αὐτόν.

17 Λέγει οὖν ἡ παι-
δίσκη ἡ θυρωρὸς
τῷ Πέτρῳ· μὴ
καὶ σὺ ἐκ τῶν μα-
θητῶν εἶ τοῦ ἀν-
θρώπου τούτου;
λέγει ἐκεῖνος· οὐκ
εἰμί. —

71 Ἐξελθόντα
δὲ ἰαυτὸν εἰς τὸν
πυλῶνα εἶδεν αὐ-
τὸν ἄλλην, καὶ λέ-
γει τοῖς ἐκεῖ· καὶ
οὗτος ἦν μετὰ
Ἰησοῦ τοῦ Ναζω-
72 ραίου. Καὶ πά-
λιν ἡρνήσατο μεθ'
ὅρκου· ὅτι οὐκ
οἶδα τὸν ἄνθρω-
73 πον. Μετὰ μικρὸν
δὲ προσελθόντες
οἱ ἐστῶτες εἶπον
τῷ Πέτρῳ· ἀλη-
θῶς καὶ σὺ ἐξ αὐ-

τί σὺ λέγεις. Καὶ
ἔξῃ ἦλθεν ἕξω εἰς
τὸ προαύλιον, καὶ
ἀλέκτωρ ἐφώνησε.
69 Καὶ ἡ παιδίσκη
ἰδοῦσα αὐτὸν πά-
λιν ἤρξατο λέγειν
τοῖς παρεσθηκό-
σιν· ὅτι οὗτος ἐξ
70 αὐτῶν ἐστιν. Ὁ

58 μετὰ βραχὺ ἔτε-
ρος ἰδὼν αὐτὸν
ἔφη· καὶ σὺ ἐξ
αὐτῶν εἶ.

Καὶ 25. Ἦν δὲ Σί-
μων Πέτρος ἐστὼς
καὶ θερμαινόμε-
νος. εἶπον οὖν
αὐτῷ· μὴ καὶ σὺ
ἐκ τῶν μαθητῶν
αὐτοῦ εἶ; ἡρνή-
σατο ἐκεῖνος καὶ
εἶπεν· οὐκ εἰμί.

70 αὐτῶν ἐστιν. Ὁ
δὲ πάλιν ἡρνεύτο.
Καὶ μετὰ μικρὸν
πάλιν οἱ παρε-
στώτες ἔλεγον τῷ
Πέτρῳ· ἀληθῶς

ὁ δὲ
Πέτρος εἶπεν· ἄν-
θρωπε, οὐκ εἰμί.
59 Καὶ διαστάσης
ὥσει ὥρας μίᾱς
ἄλλος τις δισχυ-
ρίζετο λέγων· ἐπ'
ἀληθείας καὶ οὐ-
τος μετ' αὐτοῦ

26 Λέγει εἰς ἐκ τῶν
δούλων τοῦ ἀρχιε-
ρέως, συγγενὴς ὢν
οὗ ἀπέκρουσε Πέ-
τρος· τὸ ὥτιον·
οὐκ ἐγὼ σε εἶδον

MATTH. XXVI.

MARK XIV.

LUKE XXII.

JOHN XVIII.

- τῶν εἰ· καὶ γὰρ ἡ
λαλιά σου δῆλόν
74 σε ποιεῖ. Τότε
ἤρξατο καταθε-
ματίζειν καὶ ὁμ-
νύειν· ὅτι οὐκ οἶ-
δα τὸν ἄνθρωπον.
καὶ εὐθέως ἀλέκ-
75 τωρ ἐφώνησε. Καὶ
ἐμνήσθη ὁ Πέτρος τοῦ
ῥήματος τοῦ Ἰησοῦ εἰ-
ρηκότος αὐτῷ· ὅτι πρὶν
ἀλέκτορα φωνῆσαι τρίς
ἀπαρνήσῃ με. καὶ ἐξελ-
θὼν ἔξω ἔκλαυσε πι-
κρῶς.
- ἐξ αὐτῶν εἰ· καὶ
γὰρ Γαλιλαῖος εἶ,
καὶ ἡ λαλιά σου
71 ὁμοιάζει. Ὁ δὲ
ἤρξατο ἀναθεμα-
τίζειν καὶ ὁμνύειν·
ὅτι οὐκ οἶδα τὸν ἄνθρωπον
72 τοῦτον, ὃν λέγετε. Καὶ ἐκ
60 δευτέρου ἀλέκτωρ ἐφώ-
νησε. καὶ ἀνεμνήσθη ὁ
Πέτρος τὸ ῥῆμα, ὃ εἶπεν
αὐτῷ ὁ Ἰησοῦς· ὅτι πρὶν
ἀλέκτορα φωνῆσαι δις
ἀπαρνήσῃ με τρίς. καὶ
ἐπιβαλὼν ἔκλαιε.
- ἦν· καὶ γὰρ Γαλι-
λαῖος ἐστίν. Εἰ-
πε δὲ ὁ Πέτρος·
ἄνθρωπε, οὐκ
οἶδα ὃ λέγεις.—
72 —καὶ παραχρῆμα, ἔτι
λαλοῦντος αὐτοῦ, ἐφώνη-
61 σεν ἀλέκτωρ. Καὶ στρα-
φείς ὁ κύριος ἐνέβλεψε
τῷ Πέτρῳ, καὶ ὑπεμνή-
σθη ὁ Πέτρος τοῦ λόγου
τοῦ κυρίου, ὡς εἶπεν αὐ-
τῷ· ὅτι πρὶν ἀλέκτορα
φωνῆσαι ἀπαρνήσῃ με
62 τρίς. Καὶ ἐξελθὼν ἔξω [ὁ Πέτρος] ἔκλαυσε πικρῶς.

§ 145. Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked.—*Jerusalem.*

Morning of the Sixth Day of the Week.

JOHN XVIII. 19—24.

- 19 Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς
20 διδαχῆς αὐτοῦ. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· ἐγὼ παρώχισα ἐλάλησα τῷ κόσμῳ.
ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι
21 συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν· τί με ἐπερωτᾷς; ἐπερωτήσου τοὺς
22 ἀκηκότας, τί ἐλάλησα αὐτοῖς· ἴδε, οὗτοι οἴδασιν, ἃ εἶπον ἐγώ. Ταῦτα δὲ αὐ-
τοῦ εἰπόντος εἰς τῶν ὑπηρετῶν παρεστηκῶς ἔδωκε ῥάπισμα τῷ Ἰησοῦ εἰπών·
23 οὕτως ἀποκριθὲν τῷ ἀρχιερεῖ· Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς· εἰ κακῶς ἐλάλησα,
24 μαρτύρησον περὶ τοῦ κακοῦ, εἰ δὲ καλῶς, τί με δέρεις; Ἀπέστειλεν οὖν αὐτὸν
ὁ Ἀννας δεδεμένον πρὸς Καϊάφαν τὸν ἀρχιερέα.

LUKE XXII. 63—71.

- 66 Καὶ ὡς ἔγενετο ἡμέρα, συνήχθη τὸ πρεσβύτεριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ
γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν·

MATTH. XXVI. 59—68.

MARK XIV. 55—65.

- 59 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδο-
μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως
60 αὐτὸν θανατώσωσι· καὶ οὐχ εὔρον· καὶ πολλῶν ψευδομαρτύρων προσελ-
θόντων οὐχ εὔρον. Ὑστερον δὲ προσ-
61 ἐλθόντες δύο ψευδομαρτύρες ἔειπον·
- 55 Οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέ-
δριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρ-
τυρίαν εἰς τὸ θανατώσαι αὐτόν, καὶ
56 οὐχ εἵρισκον. Πολλοὶ γὰρ ἐψευδο-
μαρτύρουν κατ' αὐτοῦ, καὶ ἴσαι αἱ
57 μαρτυρίαι οὐκ ἦσαν. Καὶ τινας ἀνα-
στάντες ἐψευδομαρτύρουν κατ' αὐ-

MATTH. XXVI.

MARK XIV.

οὗτος ἔφη· δύναμαι καταλῦσαι τὸν
ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν
οἰκοδομῆσαι αὐτόν.

58 τοῦ λέγοντες· ὅτι ἡμεῖς ἠκούσαμεν
αὐτοῦ λέγοντος· ὅτι ἐγὼ καταλύσω
τὸν ναὸν τοῦτον τὸν χειροποίητον,
καὶ διὰ τριῶν ἡμερῶν ἄλλον ἀχειρο-
59 ποιήτον οἰκοδομήσω. Καὶ οὐδὲ οὐ-

62 Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· οὐδὲν ἀποκρί-
νῃ; τί οὗτοί σου κατα-

63 μαρτυροῦσιν; Ὁ δὲ Ἰη-
σοὺς ἐσιώπα. καὶ ἀπο-
κριθεὶς ὁ ἀρχιερεὺς εἶ-
πεν αὐτῷ· ἐξορκίζω σε
κατὰ τοῦ θεοῦ τοῦ ζῶν-
τος, ἵνα ἡμῖν εἴπῃς, εἰ
σὺ εἶ ὁ Χριστός, ὁ υἱὸς

64 τοῦ θεοῦ. Λέγει αὐτῷ
ὁ Ἰησοῦς· σὺ εἶπας.
πλὴν λέγω ὑμῖν, ἀπάρτι
ᾧψεσθε τὸν υἱὸν τοῦ
ἀνθρώπου καθήμενον
ἐκ δεξιῶν τῆς δυνάμεως
καὶ ἐρχόμενον ἐπὶ τῶν
νεφελῶν τοῦ οὐρανοῦ.

65 Τότε ὁ ἀρχιερεὺς διεῖ-
ρήξεν τὰ ἱμάτια αὐτοῦ
λέγων· ὅτι ἐβλασφήμη-
σε· τί ἔτι χρεῖαν ἔχομεν
μαρτύρων; Ἴδε, νῦν ἡ-
κούσατε τὴν βλασφη-
66 μίαν αὐτοῦ. Ἐπεὶ οὖν οἱ
ἀποκριθέντες εἶπον· ἔ-
νοχος θανάτου

67 ἐστὶ. Τότε ἐπέτυσαν
εἰς τὸ πρόσωπον αὐτοῦ
καὶ ἐκολάφισαν αὐτόν·
68 οἱ δὲ ἐρῶσιν αὐτόν· λέγον-
τες· προφήτευσον ἡμῖν,
Χριστέ, τίς ἐστιν ὁ παί-
σας σε;

60 τως ἰση ἦν ἡ μαρτυρία αὐτῶν. Καὶ
ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώ-
τησε τὸν Ἰησοῦν λέγων· οὐκ ἀποκρίνῃ
οὐδέν; τί οὗτοί σου καταμαρτυροῦσιν;
Ὁ δὲ ἐσι-
ώπα καὶ οὐδὲν ἀπεκρί-
νατο· πάλιν ὁ ἀρχιε-
ρεὺς ἐπηρώτα αὐτόν καὶ
λέγει αὐτῷ·

LUKE XXII.

σὺ εἶ ὁ Χρι-
στός, ὁ υἱὸς τοῦ εὐλογη-
62 τοῦ; Ὁ δὲ Ἰησοῦς εἶ-
πεν· ἐγὼ εἰμι· καὶ ᾧ-
ψεσθε τὸν υἱὸν τοῦ ἀν-
θρώπου ἐκ δεξιῶν κα-
θήμενον τῆς δυνάμεως
καὶ ἐρχόμενον μετὰ τῶν
νεφελῶν τοῦ οὐρανοῦ.
63 Ὁ δὲ ἀρχιερεὺς διαῖρη-
ξας τοὺς χιτῶνας αὐτοῦ
λέγει· τί ἔτι χρεῖαν ἔχο-
64 μεν μαρτύρων; ἠκού-
σατε τῆς βλασφημίας·
τί ὑμῖν φαίνεται; οἱ δὲ
πάντες κατέκριναν αὐ-
τὸν εἶναι ἔνοχον θανά-
του.

Καὶ ἤρξαντό
65 τινες ἐμπύειν αὐτῷ καὶ
περικαλύπτειν τὸ πρός-
ωπον αὐτοῦ καὶ κολα-
φίζειν αὐτόν καὶ λέγειν
αὐτῷ· προφήτευσον.
καὶ οἱ ὑπηρέται ῥαπί-
σμασιν αὐτὸν ἔβαλλον.

67 ἰ λέγοντες· εἰ σὺ εἶ ὁ
Χριστός, εἰπέ ἡμῖν. εἶπε
δὲ αὐτοῖς· ἐὰν ὑμῖν εἴ-
πω, οὐ μὴ πιστεύσητε·
68 ἐὰν δὲ καὶ ἐρωτήσω, οὐ
μὴ ἀποκριθῇτέ μοι ἢ ἄ-
69 πολύσητε. Ἀπὸ τοῦ νῦν
ἔσται ὁ υἱὸς τοῦ ἀνθρώ-
που καθήμενος ἐκ δεξιῶν
τῆς δυνάμεως τοῦ θεοῦ.
70 Εἶπον δὲ πάντες· σὺ
οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;
ὁ δὲ πρὸς αὐτοὺς ἔφη·
ἡμεῖς λέγετε, ὅτι ἐγώ
71 εἰμι. Οἱ δὲ εἶπον· τί
ἔτι χρεῖαν ἔχομεν μαρ-
τυρίας; αὐτοὶ γὰρ ἠκού-
σαμεν ἀπὸ τοῦ στόμα-
τος αὐτοῦ.—

Καὶ οἱ ἄνδρες οἱ συν-
63 ἔχοντες τὸν Ἰησοῦν
ἐνέπαιζον αὐτῷ δέρον-
64 τες, καὶ περικαλύψαν-
τες αὐτὸν ἔτυπον αὐ-
τοῦ τὸ πρόσωπον καὶ
ἐπηρώτων αὐτὸν λέγον-
τες· προφήτευσον, τίς
65 ἐστιν ὁ παῖσας σε; Καὶ

ἔτετρα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

§ 146. The Sanhedrim lead Jesus away to Pilate.—*Jerusalem.*

Sixth Day of the Week.

ΜΑΤΘ. XXVII. 1,
2, 11—14.

MARK XV. 1—5. LUKE XXIII. 1—5. JOHN XVIII. 28—38.

1 Πρωΐας δὲ γε-
ρομένης συμβού-
λιον ἔλαβον πάν-
τες οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτε-
ροι τοῦ λαοῦ κατὰ
τοῦ Ἰησοῦ, ὥστε
θανατώσαι αὐ-
2 τόν. Καὶ δέσαν-
τες αὐτὸν ἀπήγα-
γον καὶ παρέδω-
καν αὐτὸν Πον-
τίῳ Πιλάτῳ τῷ
ἡγεμόνι.—

1 Καὶ εὐθέως ἐπὶ
τὸ πρῶτ' συμβού-
λιον ποιήσαντες οἱ
ἀρχιερεῖς μετὰ τῶν
πρεσβυτέρων καὶ
γραμματέων, καὶ
ὅλον τὸ συνέδριον,
δήσαντες τὸν Ἰη-
σοῦν ἀπήνεγκαν
καὶ παρέδωκαν
τῷ Πιλάτῳ.

1 Καὶ ἀναστὰν 28 Ἄγονσιν οὖν
ἅπαν τὸ πλῆθος τὸν Ἰησοῦν ἀπὸ
αὐτῶν ἤγαγον αὐ-
τὸν ἐπὶ τὸν Πιλά-
τον.

ἦν δὲ πρωΐα. καὶ
αὐτοὶ οὐκ εἰσῆλθον εἰς το
πραιτώριον, ἵνα μὴ μιαν-
θῶσιν, ἀλλ' ἵνα φάγωσι τὸ
29 πάσχα. Ἐξῆλθεν οὖν ὁ
Πιλάτος πρὸς αὐτοὺς καὶ
εἶπε· τίνα κατηγορίαν φέ-
ρετε κατὰ τοῦ ἀνθρώπου

30 τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· εἰ μὴ
ἦν οὗτος κακοποιός, οὐκ ἂν σοι παρεδώκαμεν

31 αὐτόν. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος· λάβετε
αὐτὸν ὑμεῖς καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Εἶπον οὖν αὐτῷ
32 οἱ Ἰουδαῖοι· ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. (Ἵνα ὁ λόγος

LUKE XXIII.

τοῦ Ἰησοῦ πληρωθῇ, ὃν

2 Ἦρξαντο δὲ κατηγορεῖν αὐ-
τοῦ λέγοντες· τοῦτον εὗρο-
μεν διαστρέφοντα τὸ ἔθνος 33 Εἰσῆλθεν οὖν εἰς τὸ πραι-
καὶ κωλύοντα Καίσαρι τώριον πάλιν ὁ Πιλάτος
γόρους διδόναι, λέγοντα καὶ ἐφώνησε τὸν Ἰησοῦν
ἑαυτὸν Χριστὸν βασιλέα καὶ εἶπεν αὐτῷ·

MARK XV.

3 εἶναι. Ὁ δὲ Πι-
σὺν εἶ ὁ βασιλεὺς

2 Καὶ ἐπρωτίησεν
αὐτὸν ὁ Πιλάτος·
σὺ εἶ ὁ βασιλεὺς
τῶν Ἰουδαίων;—
34 Ἀπεκρίθη αὐτῷ
εἶ ὁ βασιλεὺς τῶν
Ἰουδαίων;—
ἑαυτοῦ σὺ τοῦτο

35 εἶπον περὶ ἐμοῦ; Ἀπεκρίθη ὁ Πιλάτος· μή τι ἐγὼ

36 Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ποί-
ησας; Ἀπεκρίθη ὁ Ἰησοῦς· ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τού-
του. εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπῆρξάντων ἂν οἱ ἐμοὶ
ἡγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ
37 ἔστιν ἐντεῦθεν. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος· οὐκοῦν βασιλεὺς εἶ σύ;

MATTH. XXVII.

MARK XV.

LUKE XXIII.

JOHN XVIII.

- 11 —ὁ δὲ Ἰησοῦς ἐ- 2—ὁ δὲ ἀποκρι- 3—ὁ δὲ ἀποκρι- ἀπεκρίθη ὁ Ἰη-
φη αὐτῷ· σὺ λέ- θείς εἶπεν αὐτῷ· θείς αὐτῷ ἔφη· σοῦς· σὺ λέγεις,
γεις. σὺ λέγεις. σὺ λέγεις. ὅτι βασιλεὺς εἰμι
ἐγώ. ἐγὼ εἰς τοῦ-

το γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ
38 ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς. Λέγει αὐτῷ
ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθε πρὸς τοὺς
Ἰουδαίους καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν αἰτίαν εὗρίσκω ἐν αὐτῷ.

MATTH. XXVII.

MARK XV.

- 12 Καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ 3 Καὶ κατηγοροῦν αὐτοῦ οἱ ἀρχιερεῖς
τῶν ἀρχιερέων καὶ τῶν πρεσβυτέρων 4 πολλά. Ὁ δὲ Πιλάτος πάλιν ἐπρω-
13 οὐδὲν ἀπεκρίνατο. Τότε λέγει αὐτῷ τησεν αὐτὸν λέγων· οὐκ ἀποκρίνη-
ὁ Πιλάτος· οὐκ ἀκούεις, πόσα σου οὐδέν; ἴδε, πόσα σου καταμαρτυροῦ-
14 καταμαρτυροῦσι; Καὶ οὐκ ἀπεκρίθη 5 σιν. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπε-
αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαν- κρῖθη, ὥστε θανατῶναι τὸν Πιλάτον.

LUKE XXIII.

- 4 Ὁ δὲ Πιλάτος εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· οὐδὲν εὗρίσκω αἴτιον
5 ἐν τῷ ἀνθρώπῳ τούτῳ. Οἱ δὲ ἐπίσχυρον λέγοντες· ὅτι ἀνασείει τὸν λαὸν διδά-
σκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

§ 147. Jesus before Herod.—Jerusalem.

Sixth Day of the Week.

LUKE XXIII. 6—12.

- 6 Πιλάτος δὲ ἀκούσας Γαλιλαίαν ἐπρωτότησεν, εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·
7 καὶ ἐπιγινούς, ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώ-
8 δην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. Ὁ δὲ Ἡρώδης
ιδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν διὰ τὸ ἀκοῦειν
9 πολλὰ περὶ αὐτοῦ, καὶ ἠλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. Ἐπρωτότα δὲ
10 αὐτὸν ἐν λόγοις ἱκανοῖς, αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. Εἰστήκεισαν δὲ οἱ
11 ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. Ἐξουθενήσας δὲ
αὐτὸν ὁ Ἡρώδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαΐζας, περιβαλὼν αὐτὸν
12 ἐσθῆτα λαμπράν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ. Ἐγένοντο δὲ φίλοι ὅτε Πιλά-
τος καὶ ὁ Ἡρώδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προὔπηχον γὰρ ἐν ἐχθρᾷ
ὄντες πρὸς ἑαυτούς.

§ 148. Pilate seeks to release Jesus. The Jews demand Barabbas.—Jerusalem.

Sixth Day of the Week.

LUKE XXIII. 13—25.

- 13 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
14 ἔειπε πρὸς αὐτούς· προσηγέκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντι

LUKE XXIII.

τὸν λαόν, καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εἶρον ἐν τῷ ἀνθρώπῳ
15 τοῦτο αἷτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· ἄλλ' οὐδὲ Ἡρώδης· ἀνέπεμψε γάρ
ἡμᾶς πρὸς αὐτόν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16 Παιδεύσας οὖν

ΜΑΤΤ. XXVII. 15—26. MARK XV. 6—15. αὐτὸν ἀπολύσω. JOHN XVIII. 39, 40.

15 Κατὰ δὲ ἑορτὴν 6 Κατὰ δὲ ἑορτὴν 17 Ἀνάγκη δὲ εἶχει 39 Ἔστι δὲ συνήθεια
εἰσθεὶς ὁ ἡγεμὼν ἀπέλυνεν αὐτοῖς ἀπολύειν αὐτοῖς ἑμῖν, ἵνα ἕνα ὑμῖν
ἀπολύειν ἕνα τῷ ἕνα δέσμιον, ὃν κατὰ ἑορτὴν ἕνα. ἀπολύσω ἐν τῷ
ὄχλῳ δέσμιον, ὃν 7 περ ἤτοῦντο. Ἦν πάσχα—

16 ἢ θελον. Εἶχον δὲ δὲ ὁ λεγόμενος Βαραββᾶς μετὰ
τότε δέσμιον ἐπὶ- τῶν συστσιασιστῶν δεδεμένους, οἵτινες
σημιον, λεγόμενον Βαραβ- ἐν τῇ στάσει φόνον· πεποιήκεισαν.

17 βῖαν. Συνηγμένων οὖν αὐ- 8 Καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο
τῶν εἶπεν αὐτοῖς ὁ Πιλά- αἰτεῖσθαι, καθὼς αἰεὶ ἐποίει αὐτοῖς.

τος· τίνα θέλετε ἀπολύ- 9 Ὁ δὲ Πιλάτος ἀπεκρίθη JOHN XVIII.
σω ὑμῖν; Βαραββᾶν; ἢ αὐτοῖς λέγων· θέλετε 39 —βούλεσθε οὖν ὑμῖν
Ἰησοῦν, τὸν λεγόμενον ἀπολύσω ὑμῖν τὸν βα- ἀπολύσω τὸν βασιλέα

18 Χριστόν; Ἦν δὲ γάρ, ὅτι σιλέα τῶν Ἰουδαίων; τῶν Ἰουδαίων;

διὰ φθόρον παρέδωκεν 10 Ἐγίνωσκε γάρ, ὅτι διὰ
19 αὐτόν. Καθημένου δὲ φθόρον παραδεδώκεισαν αὐτὸν οἱ ἀρχιερεῖς.

αὐτοῦ ἐπὶ τοῦ βήματος
ἀπέστειλε πρὸς αὐτόν ἡ γυνὴ αὐτοῦ, λέγουσα. μηδὲν
σοι καὶ τῷ δικαίῳ ἐκείνῳ· πολλὰ γὰρ ἔπαθον σήμερον
κατ' ὅραρ δι' αὐ- MARK XV. LUKE XXIII. JOHN XVIII.

20 τόν. Οἱ δὲ ἀρ- 11 Οἱ δὲ ἀρχιερεῖς 18 Ἀνέκραξαν δὲ 40 Ἐκραύγασαν οὖν
χειρεῖς καὶ οἱ ἀνέσεισαν τὸν ὄχ- παμπληθεὶ λέγον- πάλιν πάντες λέ-

πρεσβύτεροι ἔπει- λον, ἵνα μᾶλλον τες· αἶρε τοῦτον, γοντες· μὴ τοῦ-

σαν τοὺς ὄχλους, τὸν Βαραββᾶν ἀπόλυσον δὲ ἡμῖν τον, ἀλλὰ τὸν Βαρ-

ἵνα αἰτήσωνται ἀπολύσῃ αὐτοῖς. τὸν Βαραββᾶν· αββᾶν. ἦν δὲ ὁ

τὸν Βαραββᾶν, 19 ὅστις ἦν διὰ στά- Βαραββᾶς ληστής.
τὸν δὲ Ἰησοῦν σιν τινὰ γενομένην
ἀπολύσωσιν. ἐν τῇ πόλει καὶ φόνον· βεβλημένος

21 Ἀποκρι- 20 εἰς φυλακὴν. Πάλιν οὖν ὁ Πιλάτος
θεῖς δὲ ὁ ἡγεμὼν εἶπεν MARK XV. πρὸς φωνήσας θέλων ἀ-

αὐτοῖς· τίνα θέλετε ἀπὸ 21 Ὁ δὲ Πιλάτος ἀποκρι- 21 πολῦσαι τὸν Ἰησοῦν. Οἱ
τῶν δύο ἀπολύσω ὑμῖν; θεῖς πάλιν εἶπεν αὐτοῖς· δὲ ἐπεφώνουν λέγοντες·

22 οἱ δὲ εἶπον· Βαραββᾶν. τί οὖν θέλετε ποιή- σταύρωσον, σταύρωσον
λέγει αὐτοῖς ὁ Πιλάτος· σω ὃν λέγετε βασιλέα 22 αὐτόν. Ὁ δὲ τρίτον· εἰ-
τί οὖν ποιήσω· Ἰησοῦν, 13 τῶν Ἰουδαίων; Οἱ δὲ πε πρὸς αὐτούς· τί γὰρ
τὸν λεγόμενον Χριστόν; ἵπάλιν ἐκραῖον· σταύ- κακὸν ἐποίησεν οὗτος;

λέγουσιν αὐτῷ πάντες· 14 ρωσον αὐτόν. Ὁ δὲ οὐδὲν αἷτιον θανάτου
σταυρωθῆτω. Ὁ δὲ ἡγε- Πιλάτος ἔλεγεν αὐτοῖς· εἶρον ἐν αὐτῷ· παιδεύ-

MATTH. XXVII.

μὼν ἔφη· τί γὰρ κακὸν
ἐποίησεν; οἱ δὲ περισ-
σῶς ἔκραζον λέγοντες·
σταυρωθήτω.

MARK XV.

τί γὰρ κακὸν ἐποίησεν;
οἱ δὲ περισσῶς ἔκρα-
ζαν· σταύρωσον αὐτόν.

LUKE XXIII.

σας οὖν αὐτὸν ἀπολύσω.
23 Οἱ δὲ ἐπέκειντο φωναῖς
μεγάλαις αἰτούμενοι αὐ-
τὸν σταυρωθῆναι, καὶ
κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

MATTH. XXVII.

24 Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ
ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου λέγων· ἄθωός εἰμι ἀπὸ τοῦ αἵματος
25 τοῦ δικαίου τούτου· ὑμεῖς ὅψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· τὸ αἷμα
αὐτοῦ ἐφ' ἡμᾶς καὶ
ἐπὶ τὰ τέκνα ἡμῶν. 15 Ὁ δὲ Πιλάτος, βουλό- 24 Ὁ δὲ Πιλάτος ἐπέκρινε
26 Τότε ἀπέλυσεν αὐτοῖς μενος τῷ ὄχλῳ τὸ ἰκα- γενέσθαι τὸ αἷτημα αὐ-
τὸν Βαραββᾶν.— νὸν ποιῆσαι, ἀπέλυσεν 25 τῶν. Ἀπέλυσε δὲ [αὐ-
αὐτοῖς τὸν Βαραββᾶν.— τοῖς] τὸν διὰ στάσιν καὶ
φόνον βεβλημένον εἰς

MARK XV.

LUKE XXIII.

τὴν φυλακὴν, ὃν ἤτουντο, τὸν δὲ Ἰησοῦν παρέδωκε τῷ θελήματι αὐτῶν.

§ 149. Pilate delivers up Jesus to death. He is scourged and mocked.—*Jerusalem.*

Sixth Day of the Week.

MATTH. XXVII. 26—30.

MARK XV. 15—19.

JOHN XIX. 1—3.

26 —Τὸν δὲ Ἰησοῦν φρα-
γελλώσας παρέδωκεν,
27 ἵνα σταυρωθῇ. Τότε οἱ
στρατιῶται τοῦ ἡγεμό-
νος, παραλαβόντες τὸν
Ἰησοῦν εἰς τὸ πραιτώ-
ριον, συνήγαγον ἐπ' αὐ-
τὸν ὅλην τὴν σπεῖραν.

15 —Καὶ παρέδωκε τὸν
Ἰησοῦν φραγελλώσας,
16 ἵνα σταυρωθῇ. Οἱ δὲ
στρατιῶται ἀπήγαγον
αὐτὸν ἕσω τῆς αὐλῆς, ὃ
ἐστὶ πραιτώριον, καὶ
συγκαλοῦσιν ὅλην τὴν
σπεῖραν.

1 Τότε οὖν ἔλαβεν ὁ
Πιλάτος τὸν Ἰησοῦν
2 καὶ ἔμαστιγώσε. Καὶ
οἱ στρατιῶται,

28 Καὶ ἐκδύσαντες αὐτὸν
περιέθηκαν αὐτῷ χλα-
29 μύδα κοκκίνην, καὶ πλέ-
ξαντες στέφανον ἐξ ἀ-
κανθῶν ἐπέθηκαν ἐπὶ
τὴν κεφαλὴν αὐτοῦ καὶ
κάλαμον ἐπὶ τὴν δεξιὰν
αὐτοῦ, καὶ γονυπετή-
σαντες ἔμπροσθεν αὐ-
τοῦ ἐνέπαιζον αὐτῷ λέ-
γοντες· χαῖρε, ὁ βασι-
λεὺς τῶν Ἰουδαίων.

17 Καὶ ἐνδύουσιν
αὐτὸν πορφύραν, καὶ
περιτιθέασιν αὐτῷ πλέ-
ξαντες ἀκάνθινον στέ-
φανον.

πλέξαν-
τες στέφανον ἐξ ἀκαν-
θῶν ἐπέθηκαν αὐτοῦ
τῇ κεφαλῇ καὶ ἱμάτιον
πορφυροῦν περιέβαλον
αὐτόν,

30 Καὶ ἐμπτύσαντες εἰς

18 Καὶ ἤρξαντο
ἀσπάζεσθαι αὐτόν·
χαῖρε, βασιλεῦ τῶν Ἰου-
δαίων.

Καὶ ἔτυπον αὐ-

3 καὶ ἔλεγον· χαῖρε,
ὁ βασιλεὺς τῶν Ἰουδαί-
ων· καὶ ἐδίδουν αὐτῷ
ῥαπίσματα.

MATTH. XXVII.

αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἐπι-
πτον εἰς τὴν κεφαλὴν αὐτοῦ.

MARK XV.

τοῦ τὴν κεφαλὴν καλᾶν, καὶ ἐπέπι-
τον αὐτῷ, καὶ τιθέντες τὰ γόνατα
προςέκυνον αὐτῷ.

§ 150. Pilate again seeks to release Jesus.—Jerusalem.

Sixth Day of the Week.

JOHN XIX. 4—16.

4 Ἐξῆλθε οὖν πάλιν ἔξω ὁ Πιλάτος καὶ λέγει αὐτοῖς· ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω,
5 ἵνα γινώτε, ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὐρίσκω. (Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω
6 φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον.) Καὶ λέγει αὐτοῖς·
7 ἴδε, ὁ ἄνθρωπος. Ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν
8 λέγοντες· σταυρώσον, σταυρώσον αὐτόν· λέγει αὐτοῖς ὁ Πιλάτος· λάβετε αὐτὸν
9 ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐκ εὐρίσκω ἐν αὐτῷ αἰτίαν. Ἀπεκρίθησαν
10 αὐτῷ οἱ Ἰουδαῖοι· ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν δεῖται ἀπο-
11 θανεῖν, ὅτι ἐάντὸν νῦν θεοῦ ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν
12 λόγον, μᾶλλον ἐφοβήθη. Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ
13 Ἰησοῦ· πόθεν εἰ σύ; ὁ δὲ Ἰησοῦς ἀποκρίσιν οὐκ ἔδωκεν αὐτῷ. Λέγει οὖν
14 αὐτῷ ὁ Πιλάτος· ἔμοι οὐ λαεῖς; οὐκ οἶδας, ὅτι ἔξουσίαν ἔχω σταυρώσαί σε
15 καὶ ἔξουσίαν ἔχω ἀπολύσαι σε; Ἀπεκρίθη ὁ Ἰησοῦς· οὐκ εἶχες ἔξουσίαν οὐδε-
16 μίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένος ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι
17 μεῖζονα ἁμαρτίαν ἔχει. Ἐκ τούτου ζητεῖ ὁ Πιλάτος ἀπολύσαι αὐτόν. οἱ δὲ Ἰου-
18 δαῖοι ἐκραῖον λέγοντες· ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἰ φίλος τοῦ Καίσαρος· πᾶς
19 ὁ βασιλεὺς ἐάντὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον
20 τὸν λόγον ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγό-
21 μενον λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθᾶ· (ἦν δὲ παρασκευὴ τοῦ πάσχα,
22 ὥρα δὲ ὡσεὶ ἑκτη·) καὶ λέγει τοῖς Ἰουδαίοις· ἴδε, ὁ βασιλεὺς ὑμῶν. Οἱ δὲ ἐκραύ-
23 γασαν· ἄρον, ἄρον, σταυρώσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος· τὸν βασιλέα
24 ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς· οὐκ ἔχομεν βασιλέα, εἰ μὴ Καίσαρα.
25 Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.—

§ 151. Judas repents and hangs himself.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 3—10.

3 Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν, ὅτι κατεκρίθη, μεταμεληθεὶς ἀπέ-
4 στρεψε τὰ τριάντα ἀργύρια ταῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις· λέγων·
5 ἡμῶν παραδοὺς αἷμα ἀθώον. οἱ δὲ εἶπον· τί πρὸς ἡμῶς; σὺ ἄφει.
6 Καὶ ἤρας τὰ ἀργύρια ἐν τῇ νυκτὶ ἀρεχώρησε, καὶ ἀπελθὼν ἀπήγγατο. Acts I. 18, 19.
7 Οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπον· οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν
8 ῥόμον τῆς ἀδικίας· καὶ πηγνὴς γε-
9 ρόμενος ἐλάκησε μέσος καὶ ἐξεχύθη

MATTH. XXVII.

ACTS I.

- κορβανᾶν, ἐπεὶ τιμὴ αἱμάτων ἐστι. 19 πάντα τὰ σπλάγχνα αὐτοῦ. Καὶ γνω-
 7 Συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ-
 αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως, εἰς
 8 ταφὴν τοῖς ξένοις. Διὸ ἐκλήθη ὁ
 ἀγρὸς ἐκεῖνος ἀγρὸς αἱματος ἕως τῆς
 9 σήμερον. Τότε ἐπληρώθη τὸ ῥηθὲν
 διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·^a καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
 10 τιμὴν τοῦ τετιμημένου, ὃν ἐτιμήσαντο ἀπὸ νύων Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς
 τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέ μοι κύριος.

§ 152. Jesus is led away to be crucified.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 31—34.

MARK XV. 20—23.

JOHN XIX. 16, 17.

- 31 Καὶ ὅτε ἐρέπαιξαν 20 Καὶ ὅτε ἐρέπαιξαν αὐ- 16 —Παρέλαβον δὲ τὸν Ἰη-
 αὐτῷ, ἐξέδυσαν αὐτὸν τῷ, ἐξέδυσαν αὐτὸν τὴν σοῦν καὶ ἤγαγον.
 τὴν χλαμύδα καὶ ἐνέ- πορφύραν καὶ ἐρέδυσαν 17 Καὶ βαστάζων τὸν
 δυσαν αὐτὸν τὰ ἱμάτια αὐτὸν τὰ ἱμάτια τὰ ἴδια, σταυρὸν αὐτοῦ—
 αὐτοῦ, καὶ ἀπήγαγον αὐ- καὶ ἐξάγουσιν αὐτόν, 27 Ἰησοῦ. Ἐκολούθει δὲ
 τὸν εἰς τὸ σταυρῶσαι. ἵνα σταυρώσωσιν αὐτόν.
 32 Ἐξερχόμενοι δὲ εἶρον 21 Καὶ ἀγγαρεύουσι παρά- 26 Καὶ ὡς ἀπήγαγον αὐ-
 ἄνθρωπον Κυρηναῖον, γοντά τινα Σίμωνα Κυ- τόν, ἐπιλαβόμενοι Σίμω-
 ὀνόματι Σίμωνα· τοῦ- ρηναῖον, ἐρχόμενον ἀπ' ρός τινος Κυρηναίου ἐρ-
 τον ἠγγάρευσαν, ἵνα ἄρῃ ροῦ, τὸν πατέρα Ἀ- χομένου ἀπ' ἀγροῦ ἐπέ-
 τὸν σταυρὸν αὐτοῦ. λεξάνδρου καὶ Ρούφου, θηκαν αὐτῷ τὸν σταυ-
 28 λαοῦ καὶ γυναικῶν, αἱ καὶ ἐκόπτοντο καὶ ἐθρήνον αὐτόν. Στραφεῖς δὲ πρὸς ρὸν φέρειν ὅπισθεν τοῦ
 αὐτὰς ὁ Ἰησοῦς ἔειπε· θυγατέρες Ἱερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' 27 Ἰησοῦ. Ἐκολούθει δὲ
 29 ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν. Ὅτι ἰδοὺ, ἔρχονται ἡμέραι, ἐν αἷς αὐτῷ πολὺ πλῆθος τοῦ
 30 ἐροῦσι· μακάριαι αἱ στεῖραι καὶ κοιλίαι, αἱ οὐκ ἐγέννησαν, καὶ μαστοί, οἳ οὐκ
 31 ἐθάλισαν.^b Τότε ἄρξονται λέγειν τοῖς ὅρεσι· πέσετε ἐφ' ἡμᾶς, καὶ τοῖς βουνοῖς·
 32 καλύψατε ἡμᾶς.^c Ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ
 33 τί γένηται; Ἦγοντο δὲ καὶ ἕτεροι δύο κακοῦργοι σὺν αὐ-
 MATTH. XXVII. MARK XV. τῷ ἀναιρεθῆναι. JOHN XIX.
 33 Καὶ ἐλθόντες εἰς 22 Καὶ φέρονσιν αὐ- 33 Καὶ ὅτε ἀπῆλθον 17 —ἐξῆλθεν εἰς τὸν
 τόπον λεγόμενον τὸν ἐπὶ Γολγοθᾶ ἐπὶ τὸν τόπον λεγόμενον κρανί-
 Γολγοθᾶ, ὃ ἐστι τόπον, ὃ ἐστι με- τὸν καλούμενον ου τόπον, ὃς λέγε-
 λεγόμενος κρανίου θερμηνυόμενον· Κρανίον,—ται Ἑβραϊστὶ Γολ-
 34 τόπος, ἵ ἔδωκαν κρανίου τόπος. γοθᾶ,

^a 9. Zech. 11, 12 sq. Comp. Jer. 32, 6 sq.

^b 29. Comp. Is. 54, 1.

^c 30. Hos. 10, 8.

MATTH. XXVII.

MARK XV.

αὐτῷ πιεῖν ὅξος μετὰ χολῆς μεμιγμέ-
νον· καὶ γενεσάμενος οὐκ ἤθελε πιεῖν.

33 Καὶ ἐδίδουν αὐτῷ πιεῖν ἑσμουσμέ-
νον· ὁ δὲ οὐκ ἔλαβε.

§ 153. The Crucifixion.—Jerusalem.

Sixth Day of the Week.

8 MATTH. XXVII. 35—38. MARK XV. 24—28. LUKE XXIII. 33, 34, 38. JOHN XIX. 18—24.

25 Ἦν δὲ ὥρα τρί- 33 —Ἐκεῖ ἐσταύρω- 18 Ὅπου αὐτὸν ἐ-
τη, καὶ ἐσταύρω- σαν αὐτὸν καὶ σταύρωσαν, καὶ
38 Τότε σταυροῦν- 27 σαν αὐτόν.—Καὶ τοὺς κακούργους, μετ' αὐτοῦ ἄλλους
ται σὺν αὐτῷ δύο σὺν αὐτῷ σταν- ὃν μὲν ἐκ δεξιῶν, δύο ἐντεῦθεν καὶ
λησταί, εἷς ἐκ ροῦσι δύο ληστές, ὃν δὲ ἐξ ἀριστε- ἐντεῦθεν, μέσον
δεξιῶν καὶ εἷς ἓνα ἐκ δεξιῶν καὶ 34 ρῶν. Ὁ δὲ Ἰη- δὲ τὸν Ἰησοῦν.
ἐξ εὐωνύμων.— ἓνα ἐξ εὐωνύμων σοῦς ἔλεγε· πά-
28 αὐτοῦ. Καὶ ἐπλη- τερ, ἄφες αὐτοῖς·
ρώθη ἡ γράφη ἡ λέγου- οὐ γὰρ οἶδασι, τί
σα·^a καὶ μετὰ ἀνόμων ποιοῦσι.

24 ἐλογίσθη. — Καὶ 23 Οἱ οὖν στρατι-
35 Σταυρώσαντες δὲ σταυρώσαντες αὐ- ὠται, ὅτε ἐσταύ-
αὐτὸν διεμερίσαν- τὸν διεμερίζονται ρωσαν τὸν Ἰη-
το τὰ ἱμάτια αὐ- τὰ ἱμάτια αὐ- διαμερίζόμενοι σοῦν, ἔλαβον τὰ
τοῦ,— τοῦ,— δὲ τὰ ἱμάτια αὐ- ἱμάτια αὐτοῦ, καὶ
ἐποίησαν τέσσαρα

μέρη, ἐκάστῳ στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἀρόφος,
24 ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλον. Εἶπον οὖν πρὸς ἀλλήλους· μὴ σχίσωμεν
αὐτόν, ἀλλὰ λά-

35 —βάλλοντες 24 —βάλλοντες 34 —ἔβαλον 23
κληρον· [ἵνα πλη- κληρον ἐπ' αὐτά, κληρον. χωμεν περὶ αὐτοῦ,
ρωθῇ τὸ ῥηθὲν τίς τί ἄρῃ. τίνος ἔσται. (ἵνα
ὑπὸ τοῦ προφή- ἡ γράφη πληρωθῇ
του·^b διεμερίσαντο τὰ ἱμάτιά μου ἐαυτοῖς, καὶ ἐπὶ τὸν ἱματισμόν μου ἔβα-
36 ἔβαλον κληρον·] καὶ καθήμενοι ἐ- λον κληρον.) οἱ μὲν οὖν στρατιῶται
τήρουν αὐτὸν ἐκεῖ. ταῦτα ἐποίησαν.

37 Καὶ ἐπέθηκαν ἐ- 26 Καὶ ἦν ἡ ἐπιγρα- 38 Ἦν δὲ καὶ ἐπι- 19 —Ἐγραψε δὲ καὶ
πάνω τῆς κεφα- φῇ τῆς αἰτίας αὐ- γραφὴ γεγραμμένη τίτλον ὁ Πιλάτος
λῆς αὐτοῦ τὴν τοῦ ἐπιγεγραμμέ- καὶ ἔθηκεν ἐπὶ
αἰτίαν αὐτοῦ γε- νῇ· σιν Ἑλληνικοῖς καὶ τοῦ σταυροῦ. ἦν
γραμμένην· οὗτός δὲ γεγραμμένον· ἦν
ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. ἔστιν ὁ βασιλεὺς
38 αὐτῶν. ἔστιν ὁ βασιλεὺς τῶν Ἰουδαίων. τῶν Ἰουδαίων.

^a 28. Is. 53, 12.^b 35 etc. Ps. 22, 19.

JOHN XIX.

20 Τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος
τῆς πόλεως, ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί, Ἑλλη-
21 νιστί, Ῥωμαϊστί. Ἐλεγον οὖν τῷ Πιλάτῳ οἱ ἀρχιερεῖς τῶν Ἰουδαίων· μὴ
γράψῃς· ὁ βασιλεὺς τῶν Ἰουδαίων· ἀλλ' ὅτι ἐκεῖνος εἶπε· βασιλεὺς εἰμι τῶν
22 Ἰουδαίων. Ἀπεκρίθη ὁ Πιλάτος· ὃ γέγραφα, γέγραφα.

§ 154. The Jews mock at Jesus on the Cross. He commends his Mother to John.—
Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 39—44.

MARK XV. 29—32.

39 Οἱ δὲ παραπορευόμενοι ἐβλασφή- 29 Καὶ οἱ παραπορευόμενοι ἐβλασφή-
μουν αὐτὸν κινῶντες τὰς κεφαλὰς μουν αὐτὸν κινῶντες τὰς κεφαλὰς
40 αὐτῶν· καὶ λέγοντες· ὁ καταλύων αὐτῶν καὶ λέγοντες· οὐά· ὁ κα-
τὸν ναὸν καὶ ἐν τρισὶν τάλυνων τὸν ναὸν καὶ ἐν τρισὶν ἡ-
ἡμέραις οἰκοδομῶν, σῶ- 30 μέραις οἰκοδομῶν, ὃ σῶσον σεαυτὸν καὶ κατάρβα ἀπὸ
σον σεαυτόν· εἰ υἱὸς εἶ τοῦ σταυροῦ.
τοῦ Θεοῦ, κατάρβηθι
41 ἀπὸ τοῦ σταυροῦ. Ὁμοί- 31 Ὁμοί- 35 Καὶ εἰστήκει ὁ λαὸς
ως δὲ καὶ οἱ ἀρχιερεῖς ως καὶ οἱ ἀρχιερεῖς
ἐμπαίζοντες μετὰ τῶν ἐμπαίζοντες πρὸς ἀλλή-
γραμματέων καὶ πρεσ- λους μετὰ τῶν γραμ-
42 βυτέρων ἔλεγον· ἄλλους ματέων ἔλεγον· ἄλλους
ἔσωσεν, ἑαυτὸν οὐ δύ- ἔσωσεν, ἑαυτὸν οὐ δύ-
ναται σῶσαι· εἰ βασι- 32 νεται σῶσαι. Ὁ Χρι-
λεὺς Ἰσραὴλ ἔστι, κατα- στός, ὁ βασιλεὺς τοῦ
βάτω νῦν ἀπὸ τοῦ σταυ- Ἰσραὴλ, καταβάτω νῦν
ροῦ, καὶ πιστεύσωμεν ἀπὸ τοῦ σταυροῦ, ἵνα
43 αὐτῷ. Πέποιθεν ἐπὶ τὸν ἰδωμεν καὶ πιστεύσωμεν.
Θεόν· ἠνσάσθω νῦν αὐ-
τόν, εἰ θέλει αὐτόν·^a εἶπε γάρ· ὅτι Θεοῦ εἰμι υἱός.
44 Τὸ δ' αὐτὸ καὶ οἱ λη- 39 σῶσον σεαυτόν.—Εἰς δὲ
βσταιὶ συσταυρωθέντες τῶν κρεμασθέντων κα-
αὐτῷ ὠρείδιζον αὐτόν. αὐτῷ ὠρείδιζον αὐτόν.
40 Χριστός, σῶσον σεαυτόν καὶ ἡμᾶς. Ἀποκριθεὶς δὲ ὁ ἔτερος ἐπετίμα αὐτῷ λέ-
41 γων· οὐδὲ φοβῆναι σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως·
42 ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. Καὶ
43 ἔλεγε τῷ Ἰησοῦ· μνησθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ
εἶπεν αὐτῷ ὁ Ἰησοῦς· ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῇ παραδείσῳ.

^a 43. Comp. Ps. 22, 7. 8.

JOHN XIX. 25—27.

- 25 Εἰστέλειται δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
 26 μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ. Ἰησοῦς οὖν
 ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν παρεστῶτα, ὃν ἠγάπα, λέγει τῇ μητρὶ αὐτοῦ·
 27 γύναι, ἰδοὺ, ὁ υἱός σου. Εἶτα λέγει τῷ μαθητῇ· ἰδοὺ, ἡ μήτηρ σου. καὶ ἀπ’
 ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια.

§ 155. Darkness prevails. Christ expires on the Cross.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 45—50.

MARK XV. 33—37.

LUKE XXIII. 44—46.

- 45 Ἀπὸ δὲ ἑκτῆς ὥρας 33 Γενομένης δὲ ὥρας 44 Ἦν δὲ ὡσεὶ ὥρα ἑκτη,
 σκότος ἐγένετο ἐπὶ πᾶ- ἑκτῆς σκότος ἐγένετο καὶ σκότος ἐγένετο ἐφ’
 σαν τὴν γῆν ἕως ὥρας ἐφ’ ὅλην τὴν γῆν ἕως ὅλην τὴν γῆν ἕως ὥρας
 46 ἐννάτης. Περὶ δὲ τὴν 34 ὥρας ἐννάτης. Καὶ τῇ 45 ἐννάτης. Καὶ ἐσκοτί-
 ἐννάτῃ ὥρᾳ ἀνεβόη- ὥρᾳ τῇ ἐννάτῃ ἐβόησεν σθη· ὁ ἥλιος,—
 σεν ὁ Ἰησοῦς φωνῇ με- ὁ Ἰησοῦς φωνῇ μεγάλῃ
 γάλῃ λέγων· ἡλί, ἡλί, λέγων· ἔλωι, ἔλωι, λαμ-
 λαμὲ σαβαϑανί; τοῦτ’ μᾶ σαβαϑανί; ὁ ἐστι
 ἐστι· θεέ μου, θεέ μου· ἡμεθερμηρευόμενον· ὁ
 ἵνα τί με ἐγκατέλιπες;^a θεός μου, ὁ θεός μου,
 εἰς τί με ἐγκατέλιπες;^a

JOHN XIX. 28—30.

- 17 Τινὲς δὲ τῶν ἐκτὸς ἐστώ- 35 Καὶ τινες τῶν παρ- 28 Μετὰ τοῦτο εἰδὼς ὁ
 των ἀκούσαντες ἔλεγον· εστιγμένων ἀκούσαντες Ἰησοῦς, ὅτι πάντα ἤδη
 ὅτι Ἠλίαν φωνεῖ οὗτος· ἔλεγον· ἰδοὺ, Ἠλίαν τετέλεσται, ἵνα τελειω-
 48 Καὶ ἐνθὺς δραμὼν εἰς 36 φωνεῖ. Δραμὼν δὲ εἰς 29 διηῶ. Σκεῦος οὖν ἔκει-
 εἰς αὐτῶν καὶ λαβὼν καὶ γεμίσας σπόγγον το ὄξους μεστόν· οἱ δὲ
 σπόγγον, πλήσας τε ὀ- ὄξους, περιθείς τε κα- πλῆσαντες σπόγγον ὀ-
 ξους καὶ περιθείς καλὰ- λάμῳ, ἐπότιζεν αὐτὸν ξους καὶ ὑσώπῳ περι-
 49 μῳ, ἐπότιζεν αὐτόν. Οἱ εἰ λέγων· ἄφρατε, ἴδωμεν, θέντες προσήνεγκαν αὐ-
 δὲ λοιποὶ ἔλεγον· ἄφρατε, εἰ ἔρχεται Ἠλίας καθε- τοῦ τῷ στόματι.
 ἴδωμεν, εἰ ἔρχεται Ἠλί- λειν αὐτόν. LUKE XXIII. 30 Ὅτε οὖν ἔλαβς τὸ
 ας σώσωσιν αὐτόν. MARK XV. 46 Καὶ φωνήσας 30 Ὅτε οὖν ἔλαβς τὸ
 50 Ὁ δὲ Ἰησοῦς πᾶ- 37 Ὁ δὲ Ἰησοῦς ἡ- φωνῇ μεγάλῃ ὁ ὄξος ὁ Ἰησοῦς εἶ-
 λιν κραῖας φωνῇ φρεῖς φωνὴν με- Ἰησοῦς εἶπε· πᾶ- πε· τετέλεσται·
 μεγάλην ἠγόηκε τὸ γάλῃν ἐξέπνευσε. τερ, εἰς χεῖράς σου καὶ κλίνας τὴν κε-
 πνεῦμα. παραθήσομαι τὸ φάλην παρέδωκε
 πνεῦμά μου. καὶ ταῦτα εἰπὼν ἐξέπνευσε. τὸ πνεῦμα.

^a 46 etc. Ps. 22, 2 [1].

^b 28. Comp. Ps. 69, 22.

§ 156. The vail of the Temple rent, and graves opened. Judgment of the Centurion. The Women at the Cross.—Jerusalem.

Sixth Day of the Week.

MATTH. XXVII. 51—56.

MARK XV. 38—41.

LUKE XXIII. 45, 47—49.

- 51 Καὶ ἰδού, τὸ καταπέ- 38 Καὶ τὸ καταπέτασμα 45 —Καὶ ἐσχίσθη τὸ κα-
τασμα τοῦ ναοῦ ἐσχί- τοῦ ναοῦ ἐσχίσθη εἰς δύο, ταπέτασμα τοῦ ναοῦ
σθη εἰς δύο, ἀπὸ ἄνω- ἀπὸ ἄνωθεν ἕως κάτω. μέσον.
θεν ἕως κάτω, καὶ ἡ α
52 γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεψύ-
χθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἰγίων ἠγέρθη,
53 ἡ καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ
εἰσῆλθον εἰς τὴν ἀγίαν
πόλιν καὶ ἐνεφανίσθη- 39 Ἰδὼν δὲ ὁ κεντυρίων ὁ 47 Ἰδὼν δὲ ὁ ἐκατόνταρ-
σαν πολλοῖς· Ὁ δὲ ἐκα- παρεστηκὼς ἐξ ἐναντίας χος τὸ γενόμενον ἐδό-
τόνταρχος καὶ οἱ μετ' αὐτοῦ, ὅτι οὕτω κράζας ξασε τὸν θεὸν λέγων·
αὐτοῦ τηροῦντες τὸν ἐξέπνευσεν, εἶπεν· ἀλη- ὅντως ὁ ἄνθρωπος οὐ-
Ἰησοῦν, ἰδόντες τὸν σει- θῶς ὁ ἄνθρωπος οὗτος 48 τος δίκαιος ἦν. Καὶ πάν-
σμὸν καὶ τὰ γενόμενα, αὐὸς ἦν θεοῦ. τες οἱ συμπαραγερό-
ἐφοβήθησαν σφόδρα λέ-
γοντες· ἀληθῶς θεοῦ
55 υἱὸς ἦν οὗτος· Ἦσαν δὲ 40 Ἦσαν δὲ
ἐκεῖ γυναῖκες πολλαὶ καὶ γυναῖκες ἀπὸ μα-
ἀπὸ μακρόθεν θεωροῦ- κροθὲν θεωροῦσαι, ἐν 40 στήθη ὑπέστρεφον. Εἰ-
σαι, αἰτίαις ἠκολούθη- αῖς ἦν καὶ Μαρία ἡ στήκεισαν δὲ πάντες οἱ
σαν τῷ Ἰησοῦ ἀπὸ τῆς Μαγδαληνῇ, καὶ Μαρία γνωστοὶ αὐτοῦ μακρό-
Γαλιλαίας διακονοῦσαι
56 αὐτῷ. Ἐν αἷς ἦν Μαρία ἡ τοῦ Ἰακώβου τοῦ θεν καὶ γυναῖκες, αἱ
ἡ Μαγδαληνῇ, καὶ Μα- 41 μικροῦ καὶ Ἰωσὴ μῆτηρ, συνακολοιθῆσασαι αὐ-
ρία ἡ τοῦ Ἰακώβου καὶ καὶ Σαλώμῃ· αἱ καὶ ὅτε τῷ ἀπὸ τῆς Γαλιλαίας,
Ἰωσὴ μῆτηρ, καὶ ἡ λούθουν αὐτῷ καὶ διη- ὁρῶσαι ταῦτα.
μῆτηρ τῶν υἱῶν Ζεβε-
δαίου. συναναβᾶσαι αὐτῷ εἰς Ἱεροσόλυμα.

§ 157. The taking down from the Cross. The burial.—Jerusalem.

Sixth Day of the Week.

JOHN XIX. 31—42.

- 31 Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ,
ἐπεὶ παρασκευὴ ἦν, (ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,) ἠρώτησαν
32 τὸν Πιλάτον, ἵνα κατεργῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ
στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ ενσταυ-
33 ρωθέντος αὐτῷ. Ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα,

JOHN XIX.

34 οὐ κατέβαν αὐτοῦ τὰ σκέλη, ¹ ἀλλ' εἰς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν
 35 πλευρὰν ἐνέξε, καὶ ἐνθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Καὶ ὁ ἑωρακὼς μεμαρ-
 τῦρκε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία· καὶ οὗτοι οἶδεν, ὅτι ἀληθὴ λέγει,
 36 ἵνα καὶ ὑμεῖς πιστεύσητε. ² Ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ· ^a ὅσπου
 37 οὐ συντριβήσεται αὐτοῦ. Καὶ πάλιν ἑτέρα γραφὴ λέγει· ^b ὅφρονται εἰς ὃν
 MATTH. XXVII. 57—61. MARK XV. 42—47. LUKE XXIII. 50—56. ἐξενέτησαν.

57 Ὁψίας δὲ γενο- 41 Καὶ ἡδὴ ὁψίας 51 Καὶ ἡμέρα ἦν 38 Μετὰ δὲ ταῦτα
 μένης ἦλθεν ἄν- γενομένης, ἐπεὶ ἦν παρασκευή, καὶ ἠρώτησε τὸν Πι-
 θρωπος πλουσίος παρασκευή, ὃ ἐσ- σάββατον ἐπέφω- λάτον ὁ Ἰωσήφ ὁ
 ἀπὸ Ἀριμαθαίας, τι προσάββατον, 50 σκε.—Καὶ ἰδοὺ, ἀπὸ Ἀριμαθαι-
 τοῦνομα Ἰωσήφ, 41 ἦλθεν Ἰωσήφ ὁ ἀνὴρ ὀνόματι Ἰω- ας, ὢν μαθητὴς
 ὃς καὶ αὐτὸς ἐμα- ἀπὸ Ἀριμαθαί- σήφ, βουλευτῆς τοῦ Ἰησοῦ, κε-
 θήτευσεν τῷ Ἰη- ας, εὐσχήμων βου- υπάρχων, ἀνὴρ ἀ- κρυμμένος δὲ διὰ
 58 σοῦ. Οὗτος προς- λευτής, ὃς καὶ γαθὸς καὶ δίκαι- τὸν φόβον τῶν
 ἐλθὼν τῷ Πιλά- αὐτὸς ἦν προσδε- 51 ος, ¹ (οὗτος οὐκ ἦν συγκατατεθει-
 τῷ ἡτήσατο τὸ ἀπὸ Ἀριμαθαί- μένος τῇ βουλῇ καὶ τῇ πράξει αὐ-
 σῶμα τοῦ Ἰησοῦ. τολμήσας εἰσῆλθε πρὸς Πιλάτον καὶ τῶν,) ἀπὸ Ἀρι-
 τότε ὁ Πιλάτος ἐκέλευσεν ἀποδο- θῆναι τὸ σῶμα. ἡτήσατο τὸ σῶμα 44 τοῦ Ἰησοῦ. Ὁ δὲ
 Πιλάτος ἐθαύμασεν, εἰ ἥδη καὶ προσεδέχετο καὶ αὐτὸς τὴν βα-
 τέθνηκε· καὶ προσκαλεσάμε- 52 σιλείαν τοῦ θεοῦ· οὗτος προσελ-
 νος τὸν κεντυρίωνα ἐπηρώ- θὼν τῷ Πιλάτῳ ἡτήσατο τὸ σῶμα
 τησεν αὐτόν, εἰ πάλαι ἀπέ- τοῦ Ἰησοῦ.

45 θανε. Καὶ γινὼς ἀπὸ τοῦ
 κεντυρίωνος ἐδωρήσατο τὸ
 σῶμα τῷ Ἰωσήφ.

59 Καὶ λαβὼν τὸ 46 Καὶ ἀγοράσας
 σῶμα ὁ Ἰωσήφ σινδόνα καὶ καθε-
 ἐνετύλιξεν αὐτὸ λῶν αὐτὸν ἐνεί-
 σινδόνι καθαῷ, λησε τῇ σινδόνι,
 60 ¹ καὶ ἔθηκεν αὐτὸ καὶ κατέθηκεν 53 Καὶ καθελὼν αὐ-
 ἐν τῷ καινῷ αὐ- αὐτὸν ἐν μνημείῳ, τὸ ἐνετύλιξεν αὐ-
 τοῦ μνημείου, ὃ ὃ ἦν λελατομημέ- τὸ σινδόρι, καὶ
 ἐλατόμησεν ἐν τῇ ρον ἐκ πέτρας, καὶ προσ-
 πέτρῃ, καὶ προς- κυλίσας λίθον μέ-
 γαν τῇ θύρᾳ τοῦ ραν τοῦ μνημείου.
 μνημείου ἀπῆλθεν.

39 Ἦλθε δὲ καὶ Νι-
 κόδημος, ὁ ἐλθὼν πρὸς τὸν
 Ἰησοῦν νυκτὸς τὸ πρῶτον, φέ-
 ρων μίγμα σμύρνης καὶ ἄ-
 40 λός ὡς λίτρας ἑκατόν. Ἐλα-
 βον οὖν τὸ σῶμα τοῦ Ἰησοῦ
 καὶ ἔδησαν αὐτὸ
 ὀθονίοις μετὰ τῶν
 ἀρωμάτων, κα-
 θὼς ἔθος ἐστὶ
 τοῖς Ἰουδαίοις
 41 ἐνταφιάζειν. Ἦν
 δὲ ἐν τῷ τόπῳ,
 ὅπου ἐσταυρώθη,
 κήπος καὶ ἐν τῷ

^a 36. Ex. 12, 46. Ps. 34, 20.^b 37. Zech. 12, 10.

JOHN XIX.

42 κίπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη. Ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

MATTH. XXVII.

MARK XV.

LUKE XXIII.

61 Ἦν δὲ ἐκεῖ Μαρία ἡ 47 Ἡ δὲ Μαρία ἡ Μαγδα- 55 Κατακολονθίσασαι δὲ
Μαγδαληνὴ καὶ ἡ ἄλλη ληνὴ καὶ Μαρία Ἰωσὴ καὶ γυναῖκες, αἵτινες ἦ-
Μαρία, καθήμεναι ἀπέ- ἐθεώρουν, ποῦ τίθεται. σαν συνεληλυθῆναι αὐ-
ναντι τοῦ τάφου. τῷ ἐκ τῆς Γαλιλαίας,
ἐθεάσαντο τὸ μνημεῖον,

56 καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώ-
ματα καὶ μύρα· καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολὴν.

§ 158. The Watch at the Sepulchre.—Jerusalem.

Seventh Day of the Week, or Sabbath.

MATTH. XXVII. 62—66.

62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶ μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ
63 οἱ Φαρισαῖοι πρὸς Πιλάτον· λέγοντες· κύριε, ἐμνήσθημεν, ὅτι ἐκεῖτος ὁ πλάτος
64 εἶπεν ἔτι ῥῶν· μετὰ τρεῖς ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφαλισθῆναι τὸν
τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ [ρευτὸς] κλέ-
ψωσιν αὐτὸν καὶ εἰπῶσι τῷ λαῷ. ἡγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔστι ἡ ἐσχάτη
65 πλάνη χρίων τῆς πρώτης. Ἐγὼ αὐτοῖς ὁ Πιλάτος· ἔχετε κονστωδίας· ὑπά-
66 γετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον
σφραγίσαντες τὸν λίθον μετὰ τῆς κονστωδίας.

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days.*

§ 159. Morning of the Resurrection.—*Jerusalem.*

First Day of the Week.

MARK XVI. 1.

1 **Καὶ** διαγεγομένοῦ τοῦ σαββάτου Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώ-
βου καὶ Σαλώμῃ ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν.

MATTH. XXVIII. 2—4.

2 Καὶ ἰδοὺ, σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ προ-
3 ελθὼν ἀπεκύλισε τὸν λίθον ἀπὸ τῆς θύρας καὶ ἐκάθητο ἐπάνω αὐτοῦ. Ἦν δὲ
4 ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔδυμα αὐτοῦ λευκὸν ὥσεὶ χιὼν. Ἀπὸ δὲ τοῦ
θόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγένοντο ὥσεὶ νεκροί.

§ 160. Visit of the Women to the Sepulchre. Mary Magdalene returns.—*Jerusalem.*

First Day of the Week.

MATTH. XXVIII. 1. MARK XVI. 2—4. LUKE XXIV. 1—3. JOHN XX. 1, 2.

1 Ὅψι δὲ σαββά-
των, τῇ ἐπιφω-
σκούσῃ εἰς μίαν
σαββάτων, ἦλθε
Μαρία ἡ Μαγδα-
ληνὴ καὶ ἡ ἄλλη
Μαρία θεωρῆσαι
τὸν τάφον.

2 Καὶ λίαν πρωὶ
τῆς μιᾶς σαββά-
των ἔρχονται ἐπὶ
τὸ μνημεῖον, ἀνα-
τείλαντος τοῦ ἡ-
3 λίου. Καὶ ἔλεγον
πρὸς ἑαυτάς· τίς
ἀποκυλίσει ἡμῖν
τὸν λίθον ἐκ τῆς

1 Τῇ δὲ μιᾷ τῶν
σαββάτων ὄρθρου
βαθείος ἦλθον ἐπὶ
τὸ μνημα, φέρον-
σαι ἃ ἡτοίμασαν
ἀρώματα, καὶ τι-
νες σὺν αὐταῖς.
2 Εὗρον δὲ τὸν λί-
θον ἀποκεκυλι-

1 Τῇ δὲ μιᾷ τῶν
σαββάτων Μαρία
ἡ Μαγδαληνὴ ἔρ-
χεται πρωὶ σκο-
τίας ἔτι οὐσῃς εἰς
τὸ μνημεῖον, καὶ
βλέπει τὸν λίθον
ῥημένον ἐκ τοῦ
μνημείου.

MARK XVI.

4 θύρας τοῦ μνημείου· Καὶ ἀναβλέψασαι θεωροῦσιν, ὅτι ἀποκεκλύσται ὁ λίθος· ἦν γὰρ μέγας σφόδρα.

LUKE XXIV.

3 σμένον ἀπὸ τοῦ μνημείου· καὶ εἰσελθούσαι οὐκ εἶρον τὸ σῶμα τοῦ κυρίου Ἰησοῦ.

JOHN XX.

2 Τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν, ὃν ἐμίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς· Ἦσαν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἶδαμεν, ποῦ ἔθηκαν αὐτόν.

§ 161. Vision of Angels in the Sepulchre.—Jerusalem.

First Day of the Week.

MARK XVI. 5—7.

5 Καὶ εἰσελθούσαι εἰς τὸ μνημεῖον εἶδον νεανίσκον καθήμενον ἐν τοῖς δεξιotoῖς, περιβεβλημένον στολὴν λευ-

MATTH. XXVIII. 5—7.

5 Ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταῖς γυναιξί· μὴ φοβεῖσθε ἡμεῖς· οἶδα γάρ, ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε.

6 Οὐκ ἔστιν ὧδε· ἠγγέθη γάρ, καθὼς εἶπε. δεῦτε, ἴδετε τὸν τόπον, ὅπου

7 ἔκειτο ὁ κύριος. Καὶ ταχὺ πορευθεῖσαι εἰπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἠγγέθη ἀπὸ τῶν νεκρῶν· καὶ ἰδοὺ, προὔκει ἡμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε. ἰδοὺ, εἰποὶ ἡμῖν.

κίην· καὶ ἔξεθαμβήθησαν. Ὁ δὲ λέγει αὐταῖς· Ἰησοῦν ζητεῖτε τὸν Ναζαρητὸν τὸν ἐσταυρωμένον· ἠγγέθη, οὐκ ἔστιν ὧδε· ἴδε, ὁ τόπος, ὅπου ἔθηκαν αὐτόν. Ἀλλ' ὑπάγετε, εἰπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ, ὅτι προὔκει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ἡμῖν.

καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ.

LUKE XXIV. 4—8.

4 Καὶ ἐγένετο ἐν τῷ διαπορεῖσθαι αὐτὰς περὶ τούτου, καὶ ἰδοὺ, ἄνδρες δύο ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτύ-

5 σαις. Ἐμφόβων δὲ γε-

νομένων αὐτῶν καὶ κλι-

νουσῶν τὸ πρόσωπον εἰς

τὴν γῆν, εἶπον πρὸς αὐ-

τὰς· τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νε-

7 κρῶν; Οὐκ ἔστιν ὧδε, ἀλλ' ἠγγέθη. μνήσθητε, ὡς ἐλάλησεν ὑμῖν ἔτι

7 ὧν ἐν τῇ Γαλιλαίᾳ· λέ-

γων· ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου παρα-

δοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν

§ 162. The Women return to the City. Jesus meets them.—Jerusalem.

First day of the Week.

MATTH. XXVIII. 8—10.

8 Καὶ ἔξελθούσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβον καὶ χαρὰς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθη-

9 ταῖς αὐτοῦ. Ὡς δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπῆλθεν αὐταῖς λέγων· χαίρετε. αἱ δὲ προσελθούσαι ἐκράτησαν αὐτοῦ

10 τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· μὴ φοβεῖσθε·

MARK XVI. 8.

8 Καὶ ἔξελθούσαι ἔκγονον ἀπὸ τοῦ μνημείου· εἶχε δὲ αὐτὰς τρόμος καὶ ἐκστασις, καὶ οἰδεῖν οἰδεῖν εἶπον· ἐφοβούντο γάρ.

MATTH. XXVIII.

ἰπάγετε, ἀπαγγέilate τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

LUKE XXIV. 9—11.

- 9 Καὶ ἐποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγελλαν ταῦτα πάντα τοῖς ἑνδεκά
10 καὶ πᾶσι τοῖς λοιποῖς. Ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία
Ἰακώβου καὶ αἱ λοιπαὶ σὺν αὐταῖς, αἱ ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα.
11 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ ἑξὸς τὰ ῥήματα αὐτῶν, καὶ ἠπίσταντο αὐταῖς.

§ 163. Peter and John run to the Sepulchre.—Jerusalem.

First Day of the Week.

JOHN XX. 3—10.

- 3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μαθητὴς, καὶ ἤρχοντο εἰς τὸ μνημεῖον.
4 Ἐπερχογὸν δὲ οἱ δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμε τάχιον τοῦ Πέτρου
5 καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον. Καὶ παρακύνθας
6 βλέπει κείμενα τὰ ὀθόνια· οὐ μέντοι εἰσῆλθεν.
7 Ἦσκειται οὖν Σίμων Πέτρος ἀκολουθῶν αὐτῷ καὶ
8 εἰσῆλθεν εἰς τὸ μνημεῖον καὶ θεωρεῖ τὰ ὀθόνια
9 καὶ κείμενα· καὶ τὸ σενδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς
10 αὐτοῦ, οὐ μετὰ τῶν ὀθονίων κείμενον, ἀλλὰ χωρὶς
11 ἐντετυλιγμένον εἰς ἓνα τόπον. Τότε οὖν εἰσῆλθε καὶ
12 ὁ ἄλλος μαθητὴς, ὁ ἔλθων πρῶτος εἰς τὸ μνημεῖον,
13 καὶ ἀπῆλθε πρὸς ἑαν- 14 τὸν θιγαμῶνον τὸ γε- 15 γονός.
16 καὶ εἶδε καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν
17 γραφὴν, ὅτι δι' αὐτὸν ἐκ νεκρῶν ἀναστήσεται. Ἀπ-
18 ῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

LUKE XXIV. 12.

12 Ὁ δὲ Πέτρος ἀναστὰς
13 ἔδραμεν ἐπὶ τὸ μνημεῖον.
14 καὶ παρακύνθας βλέπει
15 τὰ ὀθόνια κείμενα μόνα,

§ 164. Our Lord is seen by Mary Magdalene at the Sepulchre.—Jerusalem.

First Day of the Week.

JOHN XX. 11—18.

- 11 Μαρία δὲ εἰστίγει πρὸς τὸ μνημεῖον κλαίονσα ἔξω. ὡς οὖν ἔκλαι, παρέστη
12 εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λενκοῖς καθήμενους, ἓνα πρὸς τὴν
13 κεφαλὴν καὶ ἓνα πρὸς τοὺς πόσιν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ λέγουσιν
14 αὐτῇ ἐκείνοι· γένοι, τί κλαῖς; λέγει αὐτοῖς· ὅτι ἤσαν τὸν κύριόν μου, καὶ οὐκ
15 εἶδα, ποῦ ἔθιζαν αὐτόν. Καὶ ταῦτα
16 εἰπούσα ἐστράφη εἰς τὰ ὀπίσω καὶ
17 θεωρεῖ τὸν Ἰησοῦν ἐστῶτα, καὶ οὐκ
18 ᾔδει, ὅτι ὁ Ἰησοῦς ἐστι. Λέγει αὐτῇ ὁ
19 Ἰησοῦς· γένοι, τί κλαῖς; τίνα ζη-
20 τῖς; ἐκείνη δοκῶσα, ὅτι ὁ κηποκόπος ἐστι, λέγει αὐτῷ· κύριε, εἰ σὺ ἐκείσεσας
21 αὐτόν, εἰπέ μοι, ποῦ ἔθιζας αὐτόν· καὶ ἐγὼ αὐτόν ἀρῶ. Λέγει αὐτῇ ὁ Ἰησοῦς·
22 Μαρία. ἀποκριθεὶς ἐκείνη λέγει αὐτῷ· ἡραβρονί (ὃ λέγεται, διδάσκαλε). Λέγει
23 αὐτῇ ὁ Ἰησοῦς· μή μου ἄπουν· εἰπὼ γὰρ ἀναβέβηκα πρὸς τὸν πατέρα μου·

JOHN XX.

πορεύον δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἶπε αὐτοῖς· ἀναβαίνω πρὸς τὸν πατέρα

MARK XVI.

μον καὶ πατέρα ὑμῶν καὶ θεόν μου

- 10 Ἐκείνη πορευθεῖσα ἀπήγγειλε τοῖς μετ' αὐτοῦ γενομένοις, πενθοῦσι καὶ κλαί-
 18 καὶ θεόν ὑμῶν. Ἐρχεται Μαρία ἡ
 11 ονσι. Κάκεινοι ἀκούσαντες, ὅτι ξῆ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθη-
 12 καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν. ταῖς, ὅτι εἶδρακε τὸν κύριον καὶ ταῦτα
 13 εἶπεν αὐτῇ.

§ 165. Report of the Watch.—Jerusalem.

First Day of the Week.

MATTH. XXVIII. 11—15.

- 11 Πορευομένων δὲ αὐτῶν, ἰδοὺ, τινὲς τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
 12 ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες μετὰ τῶν
 13 πρεσβυτέρων, συμβουλίον τε λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις
 14 λέγοντες· εἰπατε, ὅτι οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν
 15 καὶ ὑμᾶς ἀμερίμους ποιήσομεν. Οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐοι-
 16 δάχθησαν. καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.

§ 166. Our Lord is seen of Peter. Then by two Disciples on the way to Emmaus.—
 Jerusalem. Emmaus.

First Day of the Week.

1 COR. XV. 5.

LUKE XXIV. 13—35.

- 5 —ᾧφθη Κηφᾶ·—
 13 Καὶ ἰδοὺ, δύο ἐξ αὐτῶν ἦσαν πορευ-
 14 ομένοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέ-
 15 χουσαν σταδίους ἐξήκοντα ἀπὸ Ἱε-
 16 ρουσαλῆμ, ἥ ὄνομα Ἐμμαούς. Καὶ
 17 αὐτοὶ ὁμίλουν πρὸς ἀλλήλους περὶ
 18 πάντων τῶν συμβεβηκότων τούτων.
 19 Καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγίσας
 20 συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐ-
 21 τόν. Εἶπε δὲ πρὸς αὐτούς· τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους
 22 περιπατοῦντες, καὶ ἐστε σκυθρωποὶ; Ἀποκριθεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας,
 23 εἶπε πρὸς αὐτόν· σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα
 24 ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς· ποῖα; οἱ δὲ εἶπον αὐτῷ·
 25 τὰ περὶ Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ
 26 λόγῳ ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκεν αὐτὸν οἱ
 27 ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ ἐσταύρωσαν αὐτόν.
 28 Ἡμεῖς δὲ ἠλπίζομεν, ὅτι αὐτὸς ἐστὶν ὁ μέλλων λυτρωσθαι τὸν Ἰσραὴλ· ἀλλ' ἄγε
 29 σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ' οὗ ταῦτα ἐγένετο.
 30 Ἀλλὰ καὶ γυναικὲς τινὲς ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ
 31 μνημεῖον, καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ ἤλθον λέγονσαι καὶ ὀπτασίαν ἀγγέ-

LUKE XXIV.

- 21 ὡν ἑώρακέναι, οἱ λέγουσιν αὐτὸν ζῆν. Καὶ ἀπῆλθόν τιτες τῶν σὺν ἡμῖν ἐπὶ τὸ
 22 μνημεῖον, καὶ εἶπον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
 23 Καὶ αὐτὸς εἶπε πρὸς αὐτούς· ὃ ἀνόητοι καὶ βραδείς τῇ καρδίᾳ τοῦ πιστεῦν ἐπὶ
 24 πᾶσιν, οἷς ἐλάλησαν οἱ προφῆται. Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν καὶ
 25 εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; Καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων
 26 τῶν προφητῶν διηρώμενον αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ αὐτοῦ. Καὶ
 27 ἤγγισεν εἰς τὴν κόμην, οὃ ἐπορεύοντο, καὶ αὐτὸς προσεποιεῖτο ποδηγῶν πο-
 28 ρεύεσθαι. Καὶ παρεβιάσαντο αὐτὸν λέγοντες· μείνον μεθ' ἡμῶν, ὅτι πρὸς
 29 ἐσπέραν ἐστὶ καὶ κέλυκεν ἡ ἡμέρα. καὶ εἰσῆλθε τοῦ μένειν σὺν αὐτοῖς. Καὶ
 30 ἔγενετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε καὶ
 31 κλάσας ἐπέδιδον αὐτοῖς. Αὐτῶν δὲ διηροίχθησαν οἱ ὀφθαλμοὶ καὶ ἐπέγνωσαν
 32 αὐτόν· καὶ αὐτὸς ἄφαντος ἔγενετο ἀπ' αὐτῶν. Καὶ εἶπον πρὸς ἀλλήλους· οὐχὶ
 33 ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ καὶ ὡς διήγοιεν
 34 ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ,
 35 καὶ εἶπον συνηθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς λέγοντας· ὅτι
 36 ἠγγέρθη ὁ κύριος ὁὕτως καὶ ὥσθθ
 37 καίτοι ἀπελθόντες ἀπήγγειλαν τοῖς Σίμωνι. Καὶ αὐτοὶ ἐξηγούντο τὰ ἐν
 38 λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ
 39 κλάσει τοῦ ἄρτου.

MARK XVI.

- 13 Καὶ ἐκείνοι ἀπελθόντες ἀπήγγειλαν τοῖς 35 Σίμωνι. Καὶ αὐτοὶ ἐξηγούντο τὰ ἐν
 14 λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ
 15 κλάσει τοῦ ἄρτου.

§ 167. Jesus appears in the midst of the Apostles, Thomas being absent.—Jerusalem.

Evening following the First Day of the Week.

MARK XVI. 14—18.

1 COR. XV. 5.

JOHN XX. 19—23.

- 14 Ἦστερον ἀνακειμένοις 5 —εἶτα τοῖς δώδεκα. 19 Οὗσης οὖν ὀψίας τῇ
 15 αὐτοῖς τοῖς ἑνδεκα ἐπα- LUKE XXIV. 36—49. ἡμέρᾳ ἐκείνῃ, τῇ μιᾷ τῶν
 16 περώθῃ· καὶ ὠρείδισε 36 Ταῦτα δὲ αὐτῶν λα- σαββάτων, καὶ τῶν θυ-
 17 τὴν ἀπιστίαν αὐτῶν καὶ λοῦντων αὐτὸς [ὁ Ἰη- ρῶν κεκλισμένων, ὅπου
 18 σκληροκαρδία, ὅτι τοῖς σοῦς] ἔστη ἐν μέσῳ αὐ- ἦσαν οἱ μαθηταὶ συνηγ-
 19 θεωσαμένων αὐτὸν ἐγ- τῶν καὶ λέγει αὐτοῖς· μένοι, διὰ τὸν φόβον τῶν
 20 ρημένον οὐκ ἐπίστευσαν. 37 εἰρήνῃ ἡμῖν. Πτοηθέν- Ἰουδαίων, ἦλθεν ὁ Ἰη-
 21 τες δὲ καὶ ἔμφοβοι γενό- σοῦς καὶ ἔστη εἰς τὸ μέ-
 22 μενοι ἰδόντων πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐ- σον καὶ λέγει αὐτοῖς·
 23 τοῖς· τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ εἰρήνῃ ἡμῖν.
 24 ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; Ἴδετε τὰς ψηλαφῆσατέ με καὶ ἴδετε·
 25 χεῖρας μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγὼ εἰμι· JOHN XX.
 26 ὅτι πνεῦμα σὰρκα καὶ ὅστέα οὐκ ἔχει, 20 Καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖ-
 27 καθὼς ἐμὲ θεωρεῖτε ἔχοντα. Καὶ τοῦτο ρας καὶ τὴν πλευρὰν αὐτοῦ. Ἐχάρησαν
 28 εἰπὼν ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.
 29 τοὺς πόδας. Ἐτι δὲ ἀπιστούντων αὐ-
 30 τῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,
 31 εἶπεν αὐτοῖς· ἔχετε τι βρώσιμον ἐνθάδε; Οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος

LUKE XXIV.

43 ὅπου μέρος καὶ ἀπὸ μελισσίου κηρίου. Καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
 44 Εἶπε δὲ αὐτοῖς· οὗτοι οἱ λόγοι, οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι ὡν σὺν ὑμῖν, ὅτι δεῖ
 πληρωθῆναι πάντα τὰ γεγραμμένα ἐν τῇ νόμῳ Μωϋσέως καὶ προφήταις καὶ
 45 ψαλμοῖς περὶ ἐμοῦ. Τότε διήρκει αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς.
 46 Καὶ εἶπεν αὐτοῖς· ὅτι οὕτω γεγραπται, καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ
 47 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ
 μετάνοιαν καὶ ἄφεσιν ἁμαρτιῶν εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερου-
 48 σαλήμ. Ὑμεῖς δὲ ἐστε

MARK XVI.

15 Καὶ εἶπεν αὐτοῖς· πο-
 ρευθέντες εἰς τὸν κόσμον
 ἅπαντα κηρύξατε τὸ ευ-
 αγγέλιον πάσῃ τῇ κτίσει.
 16 Ὁ πιστεύσας καὶ βαπτι-
 σθεὶς σωθήσεται, ὁ δὲ
 ἀπιστήσας κατακοιθή-
 17 σεται. Σημεῖα δὲ τοῖς

49 μάρτυρες τούτων. Καὶ
 ἰδοὺ, ἐγὼ ἀποστέλλω
 τὴν ἐπαγγελίαν του πα-
 τρός μου ἐφ' ὑμᾶς· ὑμεῖς
 δὲ καθίστατε ἐν τῇ πόλει
 Ἱερουσαλήμ, ἕως οὗ
 ἐνδύσηθε δύναμιν ἐξ
 ὕψους.

JOHN XX.

21 Εἶπεν οὖν αὐτοῖς ὁ Ἰη-
 σοῦς πάλιν· εἰρήνη ὑμῖν·
 καθὼς ἀπέσταλκε με
 ὁ πατήρ, καὶ γὰρ πέμψω
 ὑμᾶς.

πιστεύνασαι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι·
 18 γλώσσαις λαλήσουσι καινὰς· ὅφεις ἀροῦσι· κἄν θανάσιμόν τι πίωσιν, οὐ μὴ
 αὐτοὺς βλάβῃ· ἐπὶ ἁρόωστοις χεῖρας ἐπιθήσουσι, καὶ καλῶς ἔξουσιν.

JOHN XX.

22 23 Καὶ τοῦτο εἰπὼν ἐνεφύσησε καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον. Ἄν τινων
 ἀφῇτε τὰς ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῇτε, κεκράτηνται.

§ 163. Jesus appears in the midst of the Apostles, Thomas being present.—Jerusalem.

Evening following the First Day of the Week next after the Resurrection.

JOHN XX. 24—29.

24 Θωμᾶς δὲ, εἰς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν, ὅτε
 25 ἦλθεν ὁ Ἰησοῦς. Ἐλέγον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· ἐώρακαμεν τὸν κύριον.
 ὁ δὲ εἶπεν αὐτοῖς· ἂν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ
 βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων καὶ βάλω τὴν χεῖρά μου εἰς τὴν
 26 πλευρὰν αὐτοῦ, οὐ μὴ πιστεῦσω. Καὶ μεθ' ἡμέρας ὁμοιωτὶς πάλιν ἦσαν ἔσω οἱ μαθηταί
 αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ
 27 ἔσθι εἰς τὸ μέσον καὶ εἶπεν· εἰρήνη ὑμῖν. Εἶτα λέγει τῷ Θωμᾶ· φέρε τὸν δάκτυλόν
 σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν
 28 μου· καὶ μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ·
 29 ὁ κύριός μου καὶ ὁ θεός μου. Λέγει αὐτῷ ὁ Ἰησοῦς· ὅτι ἐώρακάς με, πεπίστεν-
 κας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

§ 169. The Apostles go away into Galilee. Jesus shews himself to seven of them at the Sea of Tiberias.—*Galilee.*

MATTH. XXVIII. 16.

JOHN XXI. 1—24.

- 16 Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθη- 1 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν
σαν εἰς τὴν Γαλιλαίαν.— πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς ἐπὶ
τῆς θαλάσσης τῆς Τιβεριάδος· ἔθα-
2 νέρωσε δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς, ὁ λεγόμενος Ἀίδυμος,
καὶ Ναθαναὴλ, ὁ ἀπὸ Κανᾶ τῆς Γαλιλαίας, καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ
3 τῶν μαθητῶν αὐτοῦ δύο. Ἀέρει αὐτοῖς Σίμων Πέτρος· ὑπάγω ἀλιεύειν. λέγου-
σιν αὐτῷ· ἐσθόμεθα καὶ ἡμεῖς σὺν σοί. ἔξελθον καὶ ἐνέβρισαν εἰς τὸ πλοῖον
4 ἐνθῆς, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπιάσαν οἰδῆρ. Πρωΐας δὲ ἤδη γενομένης ἔστη ὁ
5 Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταί, ὅτι Ἰησοῦς ἔστι. Ἀέρει
οὖν αὐτοῖς ὁ Ἰησοῦς· παιδία, μή τι προσθήσιον ἔχετε; ἀπεκρίθησαν αὐτῷ· οὐ.
6 Ὁ δὲ εἶπεν αὐτοῖς· βάλετε εἰς τὰ δίκτυα μέρη τοῦ πλοίου τὸ δίκτυον, καὶ ἐνέ-
σετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἐλᾶσαι ἴσχυσαν ἀπὸ τοῦ πλήθους τῶν ἰχθύων.
7 Ἀέρει οὖν ὁ μαθητὴς ἐκεῖνος, ὃν ἠγάπα ὁ Ἰησοῦς, τῷ Πέτρῳ· ὁ κίριός ἐστι.
Σίμων οὖν Πέτρος ἀκούσας, ὅτι ὁ κίριός ἐστι, τὸν ἐπεδύτην διεζώσατο, (ἦν γὰρ
8 γυμνός,) καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοι-
αίῳ ἦλθον (οὐ γὰρ ἦσαν μακρὰν ἀπὸ τῆς γῆς, ἀλλ' ὡς ἀπὸ πηχῶν διακοσίων)
9 σίκοιτις τὸ δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν
10 ἀνθρώπων καμίνην καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. Ἀέρει αὐτοῖς ὁ Ἰησοῦς·
11 ἐνέγκετε ἀπὸ τῶν ὀψαρίων, ὧν ἐπιάσατε νῦν. Ἀνέβη Σίμων Πέτρος καὶ ἔλ-
κυσεν τὸ δίκτυον ἐπὶ τῆς γῆς μεσὶον ἰχθύων μεγάλων ἑκατὸν πενήκοντα τριῶν·
12 καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ δίκτυον. Ἀέρει αὐτοῖς ὁ Ἰησοῦς· δεῦτε,
ἀριστήσατε. οἰδεῖς δὲ ἐτόλμα τῶν μαθητῶν ἔξετάσαι αὐτόν· σὺ τίς εἶ; εἰδότες,
13 ὅτι ὁ κίριός ἐστιν. Ἐρχεται οὖν ὁ Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν
14 αὐτοῖς καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη ὁ Ἰησοῦς τοῖς
μαθηταῖς αὐτοῦ ἐγερθεὶς ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάν, ἀγα-
πῆς με πλείον τούτων; Ἀέρει αὐτῷ· ναί, κύριε, σὺ οἶδας, ὅτι γιλω σε. λέγει
16 αὐτῷ· βόσκει τὰ ἄρτια μου. Ἀέρει αὐτῷ πάλιν δεύτερον· Σίμων Ἰωάν, ἀγα-
πῆς με; λέγει αὐτῷ· ναί, κύριε, σὺ οἶδας, ὅτι γιλω σε. λέγει αὐτῷ· ποιμανε
17 τὰ πρόβατά μου. Ἀέρει αὐτῷ τὸ τρίτον· Σίμων Ἰωάν, γιλεῖς με; ἐνπερίθῃ ὁ
Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· γιλεῖς με; καὶ εἶπεν αὐτῷ· κύριε, σὺ πάντα
οἶδας· σὺ γινώσκεις, ὅτι γιλω σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκει τὰ πρόβατά μου.
18 Ἀλλ' ἂν ἄρτι λέγω σοι, ὅτε ἦς πῶτερος, ἔξωτις σεαυτοῦ καὶ περιπατεῖς, ὅπου
ἴθεις· ὅτε γαρύσσης, ἐκτεῖς τὰς χεῖράς σου, καὶ ἄλλος σε ἑξώσει καὶ οἶσει,
19 ὅπου σὺ θέλεις. Ταῦτα δὲ εἶπε σημαίνων, ποῖον θανάτῳ δοξάσει τὸν θεόν. καὶ
20 τοῦτο εἰπὼν λέγει αὐτῷ· ἀκολούθει μοι. Ἐπιστραφεὶς δὲ ὁ Πέτρος βλέπει τὸν
μαθητὴν, ὃν ἠγάπα ὁ Ἰησοῦς, ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δούλιῳ ἐπὶ
21 τὸ στῆθος αὐτοῦ καὶ εἶπε· κύριε, τίς ἐστιν ὁ παραδιδούς σε; ὁ τοῦτο ἰδὼν ὁ
22 Πέτρος λέγει τῷ Ἰησοῦ· κύριε, οὗτος δὲ τίς; Ἀέρει αὐτῷ ὁ Ἰησοῦς· ἔνν αὐτόν

JOHN XXI.

- 23 Θέλω μένειν, ἕως ἔρχομαι, τί πρὸς σέ; σὺ ἀκολούθει μοι. Ἐξῆλθεν οὖν ὁ λόγος
οὗτος εἰς τοὺς ἀδελφούς, ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀποθνήσκει. καὶ οὐκ εἶπεν
αὐτῷ ὁ Ἰησοῦς, ὅτι οὐκ ἀποθνήσκει, ἀλλ'· ἐὰν αὐτὸν θέλω μένειν, ἕως ἔρχο-
μαι, τί πρὸς σέ;
- 24 Οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ γράφας ταῦτα, καὶ οἶδα-
μεν, ὅτι ἀληθὴς ἐστιν ἡ μαρτυρία αὐτοῦ.

§ 170. Jesus meets the Apostles and above five hundred Brethren on a Mountain in Galilee.

MATTH. XXVIII. 16—20.

1 COR. XV. 6.

- 16 —εἰς τὸ ὄρος, οὗ ἐτάξατο αὐτοῖς ὁ
 17 Ἰησοῦς. Καὶ ἰδόντες αὐτὸν προσε-
 18 κύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. Καὶ
 προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς
 λέγων· ἐδόθη μοι πᾶσα ἐξουσία ἐν
 19 οὐρανῷ καὶ ἐπὶ γῆς. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζον-
 τες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
 20 ἰδιδάσκοντες αὐτοὺς τηρεῖν πάντα, ὅσα ἐνετείλαμην ὑμῖν· καὶ ἰδοὺ, ἐγὼ μεθ'
 ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. [Ἀμήν.]

§ 171. Our Lord is seen of James; then of all the Apostles.—Jerusalem.

1 COR. XV. 7.

- 7 Ἐπειτα ὥφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν.

ACTS I. 3—8.

- 3 Οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμη-
 4 ρίοις, δι' ἡμερῶν τεσσαράκοντα ὁπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασι-
 5 λείας τοῦ θεοῦ. Καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
 6 χωρίζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς, ἣν ἠκούσατέ μου· ὅτι
 Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ
 7 μετὰ πολλὰς ταύτας ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἐπηρώτων αὐτὸν λέγον-
 8 τες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
 9 Εἶπε δὲ πρὸς αὐτούς· οὐκ ὑμῶν ἐστι γινῶναι χρόνους ἢ καιροὺς, οὓς ὁ πατὴρ
 10 ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ. Ἀλλὰ λήψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύμα-
 11 τος ἐφ' ὑμᾶς, καὶ ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰου-
 12 daίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

§ 172. The Ascension.—Bethany.

LUKE XXIV. 50—53.

- 50 Ἐξήγαγε δὲ αὐτοὺς ἔξω ἕως εἰς Βηθαθαίαν, καὶ ἐπάρας τὰς χεῖρας αὐ-
MARK XVI. 19, 20. τοῦ εὐλόγησεν αὐτούς. ACTS I. 9—12.
- 19 Ὁ μὲν οὖν κύριος με- 51 Καὶ ἐγένετο ἐν τῷ εὐ- 9 Καὶ ταῦτα εἰπὼν βλε-
τὰ τὸ λαλῆσαι αὐτοῖς λογεῖν αὐτὸν αὐτοῖς, πόντων αὐτῶν ἐπύρθη,
ἀνελήθη εἰς τὸν οὐρα- διόστη ἀπ' αὐτῶν καὶ καὶ περὶ ἐπ' ἐλάβη
τόν, καὶ ἐκάθισεν ἐν ἀνεφέρετο εἰς τὸν οὐ- αὐτὸν ἀπὸ τῶν ὀφθαλ-
δεξιῶν τοῦ θεοῦ. ρανόν. 10 μῶν αὐτῶν. Καὶ ὡς

οὐρανὸν πορευόμενον αὐτοῦ, καὶ ἰδοὺ, ἄνδρες δύο παρεστήκεισαν αὐτοῖς ἐν
 11 ἐσθῆτι λευκῇ, ἃ καὶ εἶπον· ἄνδρες Γαλιλαῖοι, τί ἐστίνατε ἐμβλέποντες εἰς τὸν
 οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληγθεὶς ἄρ' ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύ-
 σεται, ὃν τρόπον ἐθεάσασθε αὐτὸν
 πορευόμενον εἰς τὸν οὐρανόν.

LUKE XXIV.

- 52 Καὶ αὐτοὶ προσκυνήσαντες αὐτὸν ἐπέ- 12 Τότε ἐπέστρεψαν εἰς Ἱερουσαλὴμ
στρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς ἀπὸ ὅρου τοῦ καλουμένου ἑλαιῶνος,
 53 μεγάλης· καὶ ἦσαν διαπαντός ἐν τῷ ὃ ἐστιν ἐγγὺς Ἱερουσαλὴμ, σαββάτον
ἱερῷ αἰνοῦντες καὶ εὐλογοῦντες τὸν ἔχον ὁδόν.
θεόν. [Ἀμήν.]

MARK XVI.

- 20 Ἐκείνοι δὲ ἐξελθόντες ἐκίρουνσαν πανταχοῦ, τοῦ κυρίου συντερογόντος καὶ τὸν
 λόγον βεβαιούντος διὰ τῶν ἐπικολουθούντων σηραίων.

§ 173. Conclusion of John's Gospel.

JOHN XX. 30—31. XXI. 25.

- 30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν
 31 αὐτοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται, ἵνα
 πιστεύσῃτε, ὅτι ὁ Ἰησοῦς ἐστὶν ὁ Χριστός, ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες
 ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

JOHN XXI.

- 25 Ἔστι δὲ καὶ ἄλλα πολλὰ, ὅσα ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν γράφηται καθ'
 ἑν, οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. [Ἀμήν.]

NOTES

ON THE

HARMONY OF THE FOUR GOSPELS.

INTRODUCTION.

THE following Notes relate chiefly to questions which arise as to the mode and order of *harmonizing* the narratives of the four Evangelists; and touch only incidentally upon other topics.

The Gospels of Matthew, Mark, and Luke, along with many diversities, have nevertheless a striking affinity with each other in their general features of time and place. But, when compared with John's Gospel, there is seen to be a diversity no less striking between them and the latter, not only in respect to chronology, but likewise as to the part of the country where our Lord's discourses and mighty works mainly occurred. The three speak only of one Passover, that at which Jesus suffered; and from this it would follow, that our Lord's ministry continued at most only about six months. John expressly enumerates three Passovers, and more probably four, during Christ's ministry; which therefore must have had a duration of at least two and a half years, and more probably of three and a half. Again, Matthew, Mark, and Luke place the scene of Jesus' public ministrations chiefly in Galilee; whence he goes up to Jerusalem only just before his death. John, on the other hand, narrates the miracles and discourses of our Lord as occurring principally at Jerusalem, on various former occasions as well as at his last visit.

The first difference is at once set aside by the remark, that although the three Evangelists do expressly mention only one Passover, yet they do not any where, nor in any way, affirm, or even imply, that there were no more; while the testimony of John is express and definite. And further, the incident, narrated by all the three writers, of the disciples plucking ripe ears of grain as they went through the fields, necessarily presupposes the recent occurrence of a Passover during our Lord's ministry, different from the one at which he suffered; and this is further confirmed by Luke's mention of the *σάββατον ἑορταζόμενον* in the same connection. See Matth. 12. 1. Mark 2. 23. Luke 6. 1. See also Notes on §§ 25, 37.

This difference being thus satisfactorily explained, the existence of the second difference is of course accounted for. If John is right in enumerating several Passovers

he is right in narrating what took place at Jerusalem on those occasions. But, more than this, we find in the other Evangelists several things in which they too seem to allude to earlier visits and labours of Jesus in the Holy City. So the language in which our Lord laments over Jerusalem, as having rejected his efforts, Matth. 23, 37. Luke 13, 34. So too the mention of Scribes and Pharisees from Jerusalem, who seek to catch him in his words, Matth. 4, 25. 15, 1; and, further, his intimate relations with the family of Lazarus, Luke 10, 38. 39; comp. John 11, 1. 2. See, generally, Neander's *Leben Jesu*, p. 384 sq. 3te Ausg.

For these reasons, I do not hesitate to follow, with most Commentators, the chronology of John's Gospel, and assign to our Lord's ministry four Passovers, or a duration of three and a half years. The second of these Passovers, which is less certain than the rest, and depends on the interpretation of John 5, 1, will be considered in its place: see Note on § 36.

The Gospels, and especially the first three, can in no sense be regarded as methodical annals. It is therefore difficult, and perhaps impossible, so to harmonize them, in respect to time, as in all cases to arrive at results which shall be entirely certain and satisfactory. There is often no definite note of time; and then we can proceed only upon conjecture, founded on a careful comparison of all the circumstances. In such cases, the decision must depend very much upon the judgment and taste of the Harmonist; and what to one person may appear probable and appropriate, may seem less so to another.

It is the aim of the present work, not so much to ascertain and fix the true and precise chronological order, (although this object is not neglected,) as to place side by side the different narratives of the same events, in an order which may be regarded as at least a probable one. In so doing I may hope to exhibit the legitimate uses of a Harmony, and accomplish a threefold purpose, viz. to make the Evangelists their own best interpreters; to show how wonderfully they are supplemental to each other in minute as well as important particulars; and in this way to bring out fully and clearly the fundamental characteristic of their testimony, **UNITY IN DIVERSITY**.

PART I.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

§§ 1—13.

§ 1. The short Preface of Mark, and the longer one of John, do not belong here, but in Part II. They both include a reference to the preaching of John the Baptist; but none at all to the infancy of Jesus.

§ 2. The vision of Zacharias is assumed by some as having occurred on the great day of Atonement, the tenth of the seventh month. But on that day the high-priest himself officiated, entering into the holy of holies; Lev. 16, 3. 29. 32-34. Zacharias was an ordinary priest of the class of Abia, one of the twenty-four classes instituted by

David for the service of the temple, which relieved each other in succession every Sabbath; see 1 Chr. 24, 3-19. 2 Chr. 8, 14. Joseph. Ant. 7. 14. 7. Their service included the daily burning of incense on the altar of incense in the first or outer sanctuary; and this was what Zacharias was now doing; Luke 1, 9. Ex. 30, 6-8. 1 Chr. 23, 13.—It follows, that no inference whatever can hence be drawn as to the year, or season of the year, when the vision took place. Nor is it said how long a time elapsed between the vision and Elizabeth's conception; the expression *μετὰ δὲ ταύτης τῆς ἐκείνης* in v. 24 being quite indefinite.

§ 3. The sixth month here refers back, not to the vision, but to the conception of Elizabeth; see v. 36.

§ 4. The conjecture of Reland is probably correct, viz. that *Ἰούδα* in v. 39 is a softened form for *Ἰούρα*, Heb. יִרְצָה or יִרְצָה, i. e. *Jutah* or *Juttah*, a city of the priests in the mountains of Judah, south of Hebron; Josh. 15, 55. 21, 16. The place still exists under the same name. See Reland *Palest.* p. 870. *Bibl. Researches in Palest.* II. p. 628.

§ 6. Mary remained with Elizabeth about three months, or nearly until the full time of the latter; and then returned to Nazareth; Luke 1, 56. It was after this and after the birth of John, when Mary was now in her fourth or fifth month, and her pregnancy had become perceptible, that Joseph was minded to put her away.

§ 7. The precise year of our Lord's birth is uncertain. According to Matth. 2, 1-6, he was born during the lifetime of Herod the Great, and not long before his death. Herod died in the year of Rome (A. U.) 750, just before the Passover; see Jos. Antiq. 17. 8. 1. ib. 17. 9. 3. This has been verified by calculating the eclipse of the moon, which happened just before his death; Jos. Ant. 17. 6. 4. Wurm in *Bengel's Archiv*, I. p. 26. Ideler *Handb. der Chronol.* II. p. 391 sq. If now we make an allowance of time for the purification, the visit of the Magi, the flight into Egypt, and the remaining there till Herod was dead,—for all which not less than six months can well be required,—it follows, that the birth of Christ cannot in any case be fixed later than the autumn of A. U. 749.

Another note of time occurs in Luke 3, 1, 2, where John the Baptist is said to have entered upon his ministry in the fifteenth year of Tiberius; and again in Luke 3, 23, where Jesus is said to have been "about thirty years of age" at his baptism. Now if both John and Jesus, as is quite probable, entered upon their ministry at the age of thirty, in accordance with the Levitical custom (Num. 4, 3. 35. 39. 43. 47), by reckoning back thirty years we may ascertain the year of John's birth, and of course also that of Jesus. Augustus died Aug. 29th, A. U. 767; and was succeeded by Tiberius, who had already been associated with him in the government for at least two years, and probably three. If now we reckon from the death of Augustus, the fifteenth year of Tiberius commenced Aug. 29th, A. U. 781; and going back thirty years, we find that John must have been born not earlier than August, A. U. 751, and our Lord of course not earlier than A. U. 752;—a result disagreeing with that obtained from Matthew by three years. If, on the other hand, we reckon from the time when Tiberius was admitted as co-regent

of the empire, which is shown to have been certainly as early as A. U. 765, and probably in A. U. 764; then the fifteenth year of Tiberius began in A. U. 778, and it follows that John may have been born in A. U. 748, and our Lord in A. U. 749. In this way the results obtained from Matthew and Luke are more nearly coincident.

A third note of time is derived from John 2, 20, "Forty and six years was this temple in building." Josephus says, in one place, that Herod began to build the temple in the eighteenth year of his reign; while in another he specifies the fifteenth year; Ant. 15. 11. 1. B. J. 1. 21. 1. He also assigns the length of Herod's reign at thirty-seven or thirty-four years; according as he reckons from his appointment by the Romans, or from the death of Antigonus; Ant. 17. 8. 1. B. J. 1. 33. 8. Herod was first declared king of Judea in A. U. 714; Jos. Ant. 14. 14. 4, 5. B. J. 1. 14. 4. comp. Ant. 14. 16. 4. Ideler *Handb. der Chron.* II. p. 390. Hence the eighteenth year of his reign, when Herod began to rebuild the temple, would coincide with A. U. 732; and our Lord's first Passover, in the forty-seventh year following, would fall in A. U. 779. If now our Lord at that time was thirty and a half years of age, as is probable, this would carry back the year of his birth to the autumn of A. U. 748.

Further, according to a tradition preserved by the Latin Fathers of the first five centuries, our Lord's death took place during the consulate of the two Gemini, C. Rubellius and C. Fufius, that is, in A. U. 782. So Tertullian, Lactantius, Augustine, etc. See Tertull. adv. Jud. § 8. Augustin. de Civ. Dei XVIII. 54. If now the duration of his ministry was three and a half years, then, as before, the year of his birth would be carried back to the autumn of A. U. 748.

Some modern writers, taking into account the abode in Egypt and also the *διετής* of Matth. 2, 16, have supposed that Jesus must have been from two to three years old at Herod's death; and hence they assume that he was born in A. U. 747. So Sanelemente *de vulgaris Æræ emendatione libb. IV*, Rom. 1793. fol. Münter *Stern der Weisen*, etc. The same year, A. U. 747, is also fixed upon as the date of Christ's birth, by those who regard the star in the east as having been the conjunction of the planets Jupiter and Saturn, which occurred in that year. So Kepler, Münter l. c. Ideler *Handb. der Chronol.* Berlin 1826.

From all these data it would appear, that while our Lord's birth cannot have taken place later than A. U. 749, it *may* nevertheless have occurred one or two years earlier.

The present Christian era, which was fixed by the abbot Dionysius Exiguus in the sixth century, assumes the year of Christ's birth as coincident with A. U. 754. It follows then from the preceding statements, that this our common era begins in any case more than four years too late; that is, from four to five years, at the least, after the actual birth of Christ. This era was first used in historical works by the Venerable Bede, early in the eighth century; and was not long after introduced in public transactions by the Frank kings Pepin and Charlemagne.

In respect to the time of the year when Jesus was born, there is still less certainty. John the Baptist would seem to have entered upon his ministry in the spring; perhaps when the multitudes were collected in Jerusalem at the Passover. The crowds which followed him imply that it was not winter. The baptism of Jesus in the Jordan, probably six months later, would then have occurred in autumn. It could not well have been

in the winter; nor does a winter seem to have intervened. If now we may assume, as is most probable, that John entered on his office when he had completed his thirtieth year; then the time of his birth was also the spring; and that of our Lord, six months later, was the autumn. Archbishop Newcome, quoting from Lardner, has the following remark: "Jesus was born, says Lardner, between the middle of August and the middle of November, A. U. 718 or 719. We will take the mean time, October 1." See Lardner's Works, Vol. I. p. 370, 372. Lond. 1835.—There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the oriental church, in the third and fourth centuries, as the festival of the birth and baptism of Jesus; Cassian. Collat. X. c. 2. In the occidental church, after the middle of the fourth century, the twenty-fifth of December (Christmas) began to be kept as the festival of Christ's nativity; this day having been fixed upon, partly at least, as being the then current winter solstice. Thus, as late as the time of Leo the Great, (ob. 461,) there were many in Rome, "quibus hæc dies solemnitatis nostræ non tam de nativitate Christi, quam de novi, ut dicunt, solis ortu, honorabilis videatur." Leon. Magn. Sermon. XXI. c. 6. Gieseler *Kirchengesch.* I. p. 575. The observance of this latter festival (Christmas) spread into the East; while that of the Epiphany, as the baptismal day, was adopted in the West.

See, generally, Lardner's Works, Vol. I. Book II. 3. p. 356 sq. Lond. 1835. Gieseler *Kirchengesch.* I. p. 62. p. 575. 3te Ausg. For the literature, see Hase *Leben Jesu*, §§ 34, 35. 2te Aufl.

§ 10. The visit of the Magi at Bethlehem naturally follows the presentation in the temple; since, after the jealousy of Herod had been once roused, this public presentation could not well have taken place. Joseph and Mary return from Jerusalem to Bethlehem, distant five English miles, where they had now been detained for nearly two months. Luke indeed does not allude to this return (2, 39); but neither does he mention the flight into Egypt.

§ 13. The genealogy in Luke is inverted, for the sake of more convenient comparison.

I. In the genealogy given by Matthew, considered by itself, some difficulties present themselves.

1. There is some diversity among commentators in making out the three divisions, each of fourteen generations, v. 17. It is, however, obvious, that the first division begins with Abraham and ends with David. But does the second begin with David, or with Solomon? Assuredly with the former; because, just as the first begins ἀπὸ Ἀβραάμ, so the second also is said to begin ἀπὸ Δαυὶδ. The first extends ἕως Δαυὶδ, and includes him; the second extends ἕως τῆς μετοικισίας, i. e. to an epoch and not to a person; and therefore the persons who are mentioned as coëval with this epoch (ἐν τῇ μετοικισίᾳ v. 11), are not reckoned before it. After the epoch the enumeration begins again with Jeconiah, and ends with Jesus. In this way the three divisions are made out thus:

1. Abraham.	1. David.	1. Jechoniah.
2. Isaac.	2. Solomon.	2. Salathiel.
3. Jacob.	3. Roboam.	3. Zorobabel.
4. Judah.	4. Abiah.	4. Abiud.
5. Phares.	5. Asa.	5. Eliakim.
6. Esrom.	6. Josaphat.	6. Azor.
7. Aram.	7. Joram.	7. Sadoc.
8. Aminadab.	8. Uzziah (Ozias).	8. Achim.
9. Naasson.	9. Jotham.	9. Eliud.
10. Salmon.	10. Ahaz.	10. Eleazar.
11. Boaz.	11. Hezekiah.	11. Matthan.
12. Obed.	12. Manasseh.	12. Jacob.
13. Jesse.	13. Amon.	13. Joseph.
14. David.	14. Josiah.	14. Jesus.

2. Another difficulty arises from the fact, that between Joram and Ozias, in v. 8, three names of Jewish kings are omitted, viz. Ahaziah, Joash, and Amaziah; see 2 K. 8, 25 and 2 Chr. 22, 1. 2 K. 11, 2. 21 and 2 Chr. 22, 11. 2 K. 12, 21. 14, 1 and 2 Chr. 24, 27. Further, between Josiah and Jechoniah in v. 11, the name of Jehoiakim is also omitted; 2 K. 23, 34. 2 Chr. 36, 4. comp. 1 Chr. 3, 15. 16. If these four names are to be reckoned, then the second division, instead of fourteen generations, will contain eighteen, in contradiction to v. 17. To avoid this difficulty, Newcome and some others have regarded v. 17 as a mere gloss, "a marginal note taken into the text." This indeed is in itself possible; yet all the external testimony of manuscripts and versions is in favour of the genuineness of that verse. It is better therefore to regard these names as having been customarily omitted in the current genealogical tables, from which Matthew copied. Such omissions of particular generations did sometimes actually occur, "propterea quod malæ essent et impie," according to R. Sal. Jarchi; see Jarchi on Gen. c. 11. c. 16. Surenhus. *Βιβλ. Καταλλ.* p. 97. Lightfoot Hor. Heb. in Matth. 1, 8. A striking example of an omission of this kind, apparently without any such reason, is found in Ezra 7, 1-5 compared with 1 Chr. 6, 3-15. This latter passage contains the lineal descent of the high-priests from Aaron to the captivity; while Ezra, in the place cited, in tracing back his own genealogy through the very same line of descent, omits at least six generations. The two accounts stand thus:

1 Chr. 6, 3-15.	Ezra 7, 1-5.	1 Chr. 6, 3-15.	Ezra 7, 1-5.
1. Aaron.	Aaron.	13. Azariah.	
2. Eleazar.	Eleazar.	14. Johanan.	
3. Phinehas.	Phinehas.	15. Azariah.	Azariah.
4. Abishua.	Abishua.	16. Amariah.	Amariah.
5. Bukki.	Bukki.	17. Ahitub.	Ahitub.
6. Uzzi.	Uzzi.	18. Zadok.	Zadok.
7. Zerachiah.	Zerachiah.	19. Shallum.	Shallum.
8. Meraioth.	Meraioth.	20. Hilkiah.	Hilkiah.
9. Amariah.		21. Azariah.	Azariah.
10. Ahitub.		22. Seraiah.	Seraiah.
11. Zadok.		23. Jehozadak.	
12. Ahimaaz.		24.	Ezra.

A similar omission is necessarily implied in the genealogy of David, as given Ruth 4, 20-22. 1 Chr. 2, 10-12. Matth. 1, 5. 6. Salmon was cotemporary with the capture of Jericho by Joshua, and married Rahab. But from that time until David, an interval of at least four hundred and fifty years (Acts 13, 20), there intervened, according to the list, only four generations, averaging of course more than one hundred years to each. But the highest average in point of fact is *three* generations to a century; and if reckoned by the eldest sons they are usually shorter, or three generations for every seventy-five or eighty years. See Sir I. Newton's Chronol. p. 53. Lond. 1728.

We may therefore rest in the necessary conclusion, that as our Lord's regular descent from David was always asserted, and was never denied even by the Jews; so Matthew, in tracing this admitted descent, appealed to genealogical tables, which were public and acknowledged in the family and tribe from which Christ sprang. He could not indeed do otherwise. How much stress was laid by the Jews upon lineage in general, and how much care and attention were bestowed upon such tables, is well known. See Lightfoot Hor. Heb. in Matth. 1, 1. Comp. Phil. 3, 4. 5.

II. Other questions of some difficulty present themselves, when we compare together the two genealogies.

1. Both tables at first view purport to give the lineage of our Lord through Joseph. But Joseph cannot have been the son by natural descent of both ~~Joseph~~ and Heli (Eli), Matth. 1, 16. Luke 3, 23. Only one of the tables therefore can give his true lineage by generation. This is done apparently in that of Matthew; because, beginning at Abraham, it proceeds by natural descent, as we know from history, until after the exile; and then continues on in the same mode of expression until Joseph. Here the phrase is changed; and it is no longer Joseph who "begat" Jesus, but Joseph "the husband of Mary, of whom was born Jesus who is called the Christ." See Augustine de Consensu Evangel. II. 5.

2. To whom then does the genealogy in Luke chiefly relate? If in any way to Joseph, as the language purports, then it must be because he in some way bore the legal relation of son to Heli, either by adoption or by marriage. If the former simply, it is difficult to comprehend, why, along with his true personal lineage as traced by Matthew up through the royal line of Jewish kings to David, there should be given also another subordinate genealogy, not personally his own, and running back through a different and inferior line to the same great ancestor. If, on the other hand, as is most probable, this relation to Heli came by marriage with his daughter, so that Joseph was truly his *son-in-law* (comp. Ruth 1, 8. 11. 12); then it follows, that the genealogy in Luke is in fact that of Mary the mother of Jesus. This being so, we can perceive a sufficient reason, why this genealogy should be thus given, viz. in order to show definitely, that Jesus was in the most full and perfect sense a descendant of David; not only by law in the royal line of kings through his reputed father, but also in fact by direct personal descent through his mother.

That Mary, like Joseph, was a descendant of David, is not indeed elsewhere expressly said in the New Testament. Yet a very strong presumption to that effect is to be drawn from the address of the angel in Luke 1, 32; as also from the language of Luke 2, 5, where Joseph, as one of the posterity of David, is said to have gone up to

Bethlehem, ἀπογράψομαι σὺν Μαρίῳ κ.τ.λ. to enrol himself with Mary his espoused wife. The ground and circumstances of Mary's enrolment must obviously have been the same as in the case of Joseph himself. Whether all this arose from her having been an only child and heiress, as some suppose, so that she was espoused to Joseph in accordance with Num. 36, 8, 9, it is not necessary here to inquire. See Michaelis *Mosaisches Recht*, Engl. "Commentaries on the Laws of Moses," Part II. § 78.

It is indeed objected, that it was not customary among the Jews to trace back descent through the female line, that is, on the mother's side. There are however examples to show that this was sometimes done; and in the case of Jesus, as we have seen, there was a sufficient reason for it. Thus in 1 Chr. 2, 22, Jair is enumerated among the posterity of Judah by regular descent. But the grandfather of Jair had married the daughter of Machir, one of the heads of Manasseh, 1 Chr. 2, 21. 7, 14; and therefore, in Num. 32, 40, 41, Jair is called the son (descendant) of Manasseh. In like manner, in Ezra 2, 61 and Neh. 7, 63, a certain family is spoken of as "the children of Barzillai;" because their ancestor "took a wife of the daughters of Barzillai the Gileadite, and was called after their name." See Surenhus. *Βιβλ. καταλλ.* p. 99.

3. A question is raised as to the identity, in the two genealogies, of the Salathiel and Zorobabel named as father and son, Matth. 1, 12. Luke 3, 27. The Zorobabel of Matthew is no doubt the chief, who led back the first band of captives from Babylon, and rebuilt the temple, Ezra c. 2-6. He is also called the son of Salathiel in Ezra 3, 2. Neh. 12, 1. Hagg. 1, 1. 2, 2. 23. Were then the Salathiel and Zorobabel of Luke the same persons? Those who assume this, must rest solely on the identity of the names; for there is no other possible evidence to prove, either that they were cotemporary, or that they were not different persons. On the other hand, there are one or two considerations, of some force, which go to show that they were probably not the same persons.

First, if Salathiel and Zorobabel are indeed the same in both genealogies, then Salathiel, who according to Matthew was the son of Jechoniah by natural descent, must have been called the son of Neri in Luke either from adoption or marriage. In that case, his connection with David through Nathan, as given by Luke, was not his own personal genealogy. It is difficult therefore to see, why Luke, after tracing back the descent of Jesus to Salathiel, should abandon the true personal lineage in the royal line of kings, and turn aside again to a merely collateral and humbler line. If the mother of Jesus was in fact descended from the Zorobabel and Salathiel of Matthew, she, like them, was descended also from David through the royal line. Why rob her of this dignity, and ascribe to her only a descent through an inferior lineage? See Spanheim *Dubia Evangel.* I. p. 108 sq.

Again, the mere identity of names under these circumstances, affords no proof; for nothing is more common even among cotemporaries. Thus we have two Ezras; one in Neh. 12, 1. 13. 33; from whom Ezra the scribe is expressly distinguished in v. 36. We have likewise two Nehemiahs; one who went up with Zorobabel, Ezra 2, 2; and the other the governor who went later to Jerusalem, Neh. 2, 9 sq. So too, as cotemporaries, Joram son of Ahab king of Israel, and Joram (Jehoram) son of Jehoshaphat king of Judah; 2 K. 8, 16. coll. v. 23. 24. Also, Joash king of Judah and Joash king of Israel;

2 K. 13, 9, 10. Further we find in succession among the descendants of Cain the following names: Enoch, Irad, Mehujael, Methusael, Lamech, Gen. 4, 17, 18; and later among the descendants of Seth these similar ones: Enoch, Methuselah, Lamech, Gen. 5, 21-25. See Spanheim l. c. p. 110 sq. Surenhus. l. c. p. 131.

Various artificial theories of inheritances and levirate marriages have at different times been proposed, in order to explain and harmonize the two genealogies. In respect to all these, it may suffice here to quote the words of Lightfoot: "*Nec opus est, nec ratio ulla, nec fundamentum omnino ullum, quo fingamus conjugia nescio quæ, et fratriationes nescio quas, ut tollatur scrupulus hoc in loco, ubi quidem non est scrupulus omnino ullus.*" Hor. Heb. in Luc. 3, 23.

PART II.

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

§§ 14-20.

§ 14. For the time when John the Baptist entered upon his public ministry, see Note on § 7.—Matth. 3, 11 and the parallel passages, see in the next Note.

§ 15. For the time of our Lord's baptism, see Note on § 7.—We may here, once for all, make a remark upon the difference of the words as quoted in Matth. 3, 17 and the parallel passages. A like difference is seen in the four copies of the title on the cross, Matth. 27, 37. Mark 15, 26. Luke 23, 33. John 19, 19. And still more, in the solemn words of our Lord at the institution of the cup, Matt. 26, 28. Mark 14, 24. Luke 22, 20. 1 Cor. 11, 25. Similar varieties of expression in the different reports of the same language are found in the following passages, as well as very many others: Matth. 3, 11. Mark 1, 7. Luke 3, 16. John 1, 27.—Matth. 9, 11. Mark 5, 16. Luke 5, 30.—Matth. 15, 27. Mark 7, 28.—Matth. 16, 6-9. Mark 8, 17-19.—Matth. 20, 33. Mark 10, 51. Luke 18, 41.—Matth. 21, 9. Mark 11, 9. Luke 19, 38.—Matth. 26, 39. Mark 14, 36. Luke 22, 42.—Matth. 23, 5. 6. Mark 16, 6. Luke 24, 5. 6.—All these examples go only to show, that where the Evangelists profess to record the expressions used by our Lord and others, they usually give them according to the *sense*, and not according to the *letter*. As Le Clerc expresses it: "*Apostoli magis sententiam, quam locutiones, exprimere volunt;*" Harm. p. 518.

§ 16. That the temptation of Jesus took place immediately after his baptism, appears from the *ἐπει* of Mark 1, 12; and also from a comparison of John 1, 29. 35. 44.—According to Mark and Luke, Jesus was subjected to temptation during the forty days. Matthew and Luke specify three instances of temptation, but in a different order. One of these apparently must have occurred at the end of the forty days. The order of Matthew is perhaps the most natural of the two; though, as the accounts were probably derived from information given by our Lord himself, at various times, in his intercourse with his disciples, the true order may have been different from either.

§ 18. In v. 21 the Baptist declares that he was not Elias; meaning that he was not Elias risen from the dead. In Matth. 17, 12 Jesus says that "Elias is come already;" meaning that John had come "in the spirit and power of Elias;" Luke 1, 17.—In v. 33, John the Baptist says he knew not Jesus; though in Matth. 3, 14 (§ 15) he appears to have known who he was. That is to say; John must have been acquainted with the events of his own childhood and that of Jesus; he had now come preaching and baptizing as his forerunner, v. 31; but he knew not Jesus *personally* before he came to be baptized; at which time God had promised him a sign, by which he might know certainly that Jesus was the Messiah.

§ 20. The *third day* refers back to John 1, 44. The journey in returning to Galilee did not require more than two days; the distance being, in any position of Bethania or Bethabara, not over about fifty miles. Cana, now *Kāna el-Jelil*, was situated about seven miles north of Nazareth, and about three miles N. by E. of Sepphoris; see Bibl. Res. in Palest. III. p. 204.

PART III.

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

§§ 21—35.

§ 21. This our Lord's first passover is mentioned only by John; though the language of the other Evangelists implies, that he had been again in Judea; Matth. 4, 12. Mark 1, 14.—John connects with this first passover the cleansing of the temple and the casting out of the traders; while the other Evangelists describe a like transaction at his last passover, Matth. 21, 12 sq. Mark 11, 15 sq. Luke 19, 45 sq. The question is raised, whether these were different transactions; and whether there is not here a neglect of the order of time, either by John or in the other Gospels. As the language and the note of time in all the Evangelists in respect to both the instances, is entirely definite and specific, the answer may be said to depend upon a further question, viz. Whether our Lord would be likely to repeat a highly symbolic and important public act, after an interval of two or three years? That he was accustomed to repeat the substance of his discourses, or at least the more striking parts of them, at different times and before different persons, is sufficiently obvious. Compare Luke 11, 37–54 uttered in Galilee, with Matth. 23, 1–39 delivered at Jerusalem; likewise Matth. 5, 13 in the Sermon on the Mount, with Mark 9, 50 and Luke 14, 34, 35, spoken elsewhere; and also the different examples of the Lord's prayer, Matth. 6, 9–13. Luke 11, 2–4. Further, Matth. 5, 29, 30 compared with Mark 9, 43–47; and Matth. 6, 25–33, with Luke 12, 22–31. Such examples indeed may be multiplied almost indefinitely, as the pages of the Harmony every where show. Now if this is true in respect to the discourses of Christ, why might he not just as well have repeated, after a long interval and before different per-

sons, a public symbolical act, so significant in itself, and so expressive of his character and authority as the Messiah? The Jews, it seems, did not question his right to perform such an act, provided he was a true prophet. They only demanded some sign of his authority; John 2, 18. This Jesus gave, and had already given in his mighty works, wrought at the same passover, v. 23; works which drew from Nicodemus, a Pharisee and member of the Sanhedrim, the admission, that he was "a teacher come from God;" John 3, 2.

On the "three days" in John 2, 20, see Note on § 49.

§§ 23, 24. The order is here determined by comparing John 3, 24 with Matth. 4, 12. Mark 1, 14. Jesus goes out with his disciples from Jerusalem into the country of Judea; where he remains until after John was cast into prison. See the next Note.

§ 25. John 4, 35 contains a specification of time which is tolerably definite: "Say ye not, There are yet four months, and the harvest cometh?" According to Lev. 23, 5-7. 10. 11. 14. 15, and Jos. Antiq. 3. 10. 5, the first-fruits of the barley-harvest were presented on the second day of the paschal week; while the wheat-harvest was two or three weeks later; see Bibl. Res. in Palest. II. p. 99 sq. Hence this journey of our Lord must have been made in the latter part of November or in December, about eight months after the preceding passover. It follows, that the public ministry of John the Baptist had continued for at least a year and six months, before his imprisonment.

§ 28. The visit to Nazareth is inserted here on the testimony of Luke 4, 16 sq. which is supported by Matth. 4, 13. The visit mentioned in Matth. 13, 54 sq. Mark 6, 1 sq. was later, and took place after the raising of Jairus' daughter.—Our Lord's escape from the crowd, Luke 4, 30, does not seem necessarily to imply any thing directly supernatural; comp. John 8, 59. 10, 39.

§ 29. That the call of the four Apostles belongs here, in accordance with Mark's order, is obvious; since they were present with Jesus at the healing of the demoniac and of Peter's wife's mother, §§ 30, 31.—The three accounts all evidently relate to the same transaction. Luke relates more particularly the former part, including the putting off upon the lake in Simon's boat and also the miraculous draught; and passes lightly over the latter part. Matthew and Mark, on the other hand, narrate the former part only generally; but the latter part with more detail. In the one part, Luke introduces circumstances which the others omit; in the other part, Matthew and Mark mention facts which Luke has not noted. The remark of Spanheim is here just: "*Quæ narratur a Luca, illa non negantur a Matthæo, sed prætermittuntur tantum. Nihil vero frequentius, quam quædam prætermitti ab his, suppleri ab aliis; ne vel scriptores sacri ex compacto scripsisse viderentur, vel lectores uni ex illis reliquis spectis haererent.*" Dubia Evang. Tom. III. Dub. 72. vii.

PART IV.

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

§§ 36—66.

§ 36. On the phrase ἐορτὴ τῶν Ἰουδαίων John 5, 1, turns mainly the question as to the duration of our Lord's public ministry. John notes distinctly three Passovers; John 2, 13. 6, 4. 12, 1. If now this ἐορτὴ be another Passover, then our Lord's public labours continued during three and a half years; if not, then the time of his ministry must in all probability be reckoned one year less.

The only reasonable ground of doubt in this case, is the absence of the article before ἐορτὴ. Did the text read ἡ ἐορτὴ τῶν Ἰουδαίων, (as is actually the case in *Codd. C, E, L*, in several cursive Manuscripts, in *Ed. Complut.* and elsewhere,) then, as most admit, it would with sufficient definiteness denote the Passover; comp. Matth. 26, 5. Luke 2, 42. John 4, 45. 11, 56. al. Lücke and De Wette do indeed attempt to invalidate such a conclusion; but apparently without any good ground. At any rate, even as the text now stands, it *may* assuredly in itself just as well denote the great Jewish festival, as any other. The following considerations seem to show, that it does most probably thus stand for a Passover, viz. the *second* in our Lord's public ministry.

1. The word ἐορτὴ without the article is put definitely for the Passover, in the phrase κατὰ ἐορτήν Matth. 27, 15. Mark 15, 6. Luke 23, 17. Comp. John 18, 39.

2. In Hebrew a noun before a genitive is made definite by prefixing the article, not to the noun itself, but to the genitive; see Gesen. Heb. Gr. § 109. 1. Nordheim. Heb. Gr. II. p. 14. γ. This idiom is transferred by the LXX. into Greek; e. g. Deut. 16, 13 ἐορτήν τῶν σκηρῶν ποιήσεις σεαυτῷ, Heb. הַחֲגֻגָה הַשְּׁבִיעִית, i. e. *the festival of Tabernacles*. 2 K. 18, 15 ἐν θησανροῖς οἴκου τοῦ βασιλέως, Heb. בְּתֵּן הַמִּצְרַיִם בֵּית הַמֶּלֶךְ. So too in the New Testament; Matth. 12, 24 ἐν τῷ Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων, i. e. *the prince of demons*. Luke 2, 11 ἐν πόλει Δαυὶδ (the proper name being itself definite), i. e. *not a city of David, but the city*, as in English *David's city*, Heb. יְרֵיכָה דָּוִד. Acts 8, 5 εἰς πόλιν τῆς Σαμαρείας, i. e. *the city (metropolis) of Samaria*; see v. 14. Hence, in the passage before us, according to the analogous English idiom, we may render the phrase ἐορτὴ τῶν Ἰουδαίων by *the Jews' festival*; which marks it definitely as the Passover. Similar and illustrative is the phrase in John 6, 4: ἦν δὲ ἐγγὺς τὸ πάσχα, ἡ ἐορτὴ τῶν Ἰουδαίων. See Hengstenberg's Christol. II. p. 565.

3. It is not probable, that John means here to imply that the festival was indefinite or uncertain. Such is not his usual manner. The Jewish festivals were to him the measures of time; and in every other instance they are definitely specified. So the Passover, John 2, 23. 12, 1; even when Jesus does not visit it, 6, 4; and also when it is expressed only by ἡ ἐορτὴ, 4, 45. 11, 56. 12, 12. 20. al. So too the festival of Tabernacles, ἡ ἐορτὴ τῶν Ἰ. ἡ σκηνοπηγία 7, 2; and of the Dedication, τὰ ἐγναίρια 10, 22. This is all natural in him; for an indefinite festival could afford no note of time.

4. The plucking of the ears of grain by the disciples (§ 37 and Note), shows that a Passover had just been kept; which tallies accurately with this visit of our Lord to Jerusalem.

5. This *ἐορτή* could not have been the festival either of Pentecost or of Tabernacles next following our Lord's first Passover. He returned from Judea to Galilee not until eight months after that Passover, when both these festivals were already past; see Note on § 25.—That it might by possibility have been the Pentecost after a second Passover not mentioned, and before that in John 6, 4, cannot perhaps be fully disproved; but such a view has in itself no probability, and is apparently entertained by no one. At any rate, it also would give the same duration of three and a half years to our Lord's ministry.

6. Nor can we well understand here the festival of Purim, which occurred on the fourteenth and fifteenth of the month Adar or March, one month before the Passover; see Esth. 9, 21, 22, 26-28. Against this the following considerations present themselves: (a) The Jews did not go up to Jerusalem to celebrate the festival of Purim. The observance of it among that people throughout the world consisted solely in reading the Book of Esther in their synagogues on those days, and making them "days of feasting and joy and of sending portions [dishes] one to another and gifts to the poor;" Esth. 9, 22. Jos. Ant. 11. 6. 13. Reland Antiqq. Heb. IV. 9. But the "multitude" John 5, 13, seems to imply a concourse of strangers at one of the great festivals.—(b) It is very improbable, that Jesus would have gone up to Jerusalem at the Purim, to which the Jews did not go up, rather than at the Passover, which occurred only a month later. His being once present at the festival of Dedication (John 10, 22) is not a parallel case; since he appears not to have gone up for that purpose, but this festival occurred while he remained in or near Jerusalem after the festival of Tabernacles, John 7, 2 sq.—(c) The infirm man was healed on the Sabbath, John 5, 9; which Sabbath belonged to the festival, as the whole context shows, John 5, 1. 2. 10-13. But the Purim was never celebrated on a Sabbath; and, when it happened to fall on that day, was regularly deferred; see Reland l. c.

7. The main objection urged against taking this *ἐορτή* as a Passover, is the circumstance, that in such case, as our Lord did not go up to the Passover spoken of in John 6, 4, but only at the subsequent festival of Tabernacles in John 7, 2 sq. he would thus have absented himself from Jerusalem for a year and six months; a neglect, it is alleged, inconsistent with his character and with a due observance of the Jewish law. But a sufficient reason is assigned for this omission, viz. "because the Jews sought to kill him," John 7, 1. comp. 5, 18. It obviously had been our Lord's custom to visit the Holy City every year at the Passover; and because, for the reason assigned, he once let this occasion pass by, he therefore went up six months afterwards at the festival of Tabernacles. All this presents a view perfectly natural; and covers the whole ground. Nor have we any right to assume, as many do, that our Lord regularly went up to Jerusalem on other occasions, besides those specified in the New Testament.

In this instance, the most ancient view is that which interprets *ἐορτή* of a Passover. So Irenæus in the third century: "Et posthac iterum secunda vice adscendit [Jesus] in diem Paschæ in Hierusalem, quando paralyticum, qui juxta natatoriam jacebat

xxxviii annos curavit;" adv. Hær. 2. 39. The same view was adopted by Eusebius, Theodoret, and others; and in later times has been followed by Luther, Scaliger, Grotius, Lightfoot, Le Clerc, Lampe, Hengstenberg, etc. Cyril and Chrysostom held to a Pentecost, as also the Harmony ascribed to Tatian; and so, in modern times, Erasmus, Calvin, Beza, Bengel, etc. The festival of Purim was first suggested by Keppler (*Eclogæ Chronicæ* pp. 72, 129 sq. Francof. 1615); and at the present day this is the only view, aside from the Passover, that finds advocates. Those who hold it, as Hug, Neander, Olshausen, Tholuck, Meyer, (Lücke and De Wette leave the question undecided,) regard John 6, 4 as having reference to the second Passover during our Lord's ministry; which thus becomes limited to two and a half years.—See, generally, Hengstenberg's *Christol.* II. p. 561 sq. Neander's *Leben Jesu*, 3te Ausg. p. 434, Anm. Lücke *Comm. üb. Joh.* in loc. II. p. 1 sq.

§ 37. The circumstances here narrated show that a Passover had just been celebrated; see Note on § 25. The *σάββατον δευτερόπρωτον* was probably *the first Sabbath after the second day of the Passover* or of unleavened bread; that is, the first of the seven Sabbaths reckoned between that day and Pentecost; see the Lexicons, also Scaliger *Emendat. Tempp.* VI. 557. Our Lord would seem to have hastened away from Jerusalem; for which a reason is found in John 5, 16. 18.

§ 40. The appointment of the Twelve follows here according to Mark and Luke Matth. 10, 2-4 gives their names, as having been already appointed. Lebbeus, called also Thaddeus by Matthew and Mark, is the same as Jude the brother of James in Luke. The epithet *ὁ ζηλωτής*, *Zealot*, is the Greek translation of *ὁ κανανίτης* derived from Heb. כנני, Aram. כנני. See the Lexicons.

§ 41. The Sermon on the Mount follows here, in accordance with the order of Luke. The correctness of this order so far as it respects Matthew, depends on the question: Whether the discourse as reported by the two Evangelists is one and the same, and was delivered on the same occasion? This question is answered at the present day by interpreters, with great unanimity, in the affirmative; and mainly for the following reasons.

1. The choice of the Twelve by our Lord, as his ministers and witnesses, furnished an appropriate occasion for this public declaration respecting the spiritual nature of his kingdom, and the life and character required of those who would become his true followers. Luke expressly assigns this as the occasion; and although Matthew is silent here and elsewhere as to the selection of the Apostles, yet some passages of the discourse as reported by him, seem to presuppose their previous appointment as teachers; see Matth. 5, 13. 14. 7, 6.

2. The beginning and the end of both discourses, and the general course of thought in both, exhibit an entire accordance one with the other.

3. The historical circumstances which follow both discourses are the same, viz. the entrance into Capernaum and the healing of the Centurion's servant.

The main objection which has been felt and urged against the identity of the two discourses, is the fact, that Matthew's report contains much that is not found in Luke,

while, on the other hand, Luke adds a few things not found in Matthew, as vv. 24-26. 33-40. 45; and, further, his expressions are often modified and different, as in vv. 20. 29. 35. 36. 43. 44. 46. But this objection vanishes, if we look at the different objects which the two Evangelists had in view. Matthew was writing chiefly for Hebrew Christians; and it was therefore important for him to bring out, in full, the manner in which our Lord enforced the spiritual nature of his dispensation and doctrine, in opposition to the mere letter of the Jewish law and the teaching and practice of the Scribes and Pharisees. This he does particularly, and with many examples, in Matth. 5, 18-35. 6, 1-34. Luke, on the contrary, was writing mainly for Gentile Christians; and hence he omits the long passages of Matthew above referred to, and dwells only upon those topics which are of practical importance to all. In other respects, the discourses, as given by the two writers, do not differ more than is elsewhere often the case in different reports of the same discourse. Compare Matth. 21, 1-42 with Mark 13, 1-37 and Luke 21, 5-36; also Matth. 28, 5-8 with Mark 16, 6-8 and Luke 24, 5-8. See also Note on § 15.

Augustine, in order to avoid the like difficulty, supposed that our Lord first held the longer discourse in Matthew before his disciples on the top of the mountain; and afterwards descended and delivered the same in the briefer form of Luke to the multitudes below; *De consensu Evangelistarum*, II. 45. But this is unnecessary; and the order of circumstances would seem rather to have been the following: Our Lord retires to the mountain and chooses the Twelve; and with them descends to the multitudes on the level place or plain, where he heals many. (§ 40.) As they press upon him, he again ascends to a more elevated spot, where he can overlook the crowds and be heard by them; and here, seating himself with the Twelve around him, he addresses himself to his disciples in particular and to the multitudes in general. See Matth. 5, 1. 2. Luke 6, 20; also Matth. 7, 28. Luke 7, 1.

The mountain where these events took place, was doubtless some part of the high ground on the west of the Lake of Tiberias, not far from Capernaum. The Romish church has the tradition, that the singular hill called Tell Hattîn, or Kûrûn Hattîn, was the spot; and that hill is hence known to travellers as the Mount of Beatitudes. But this eminence is seven or eight miles distant from the probable site of Capernaum; which seems inconsistent with Matth. 8, 5. Luke 7, 1. And further, this tradition is current only among foreign Latin monks, and cannot be traced back, even among them, beyond the twelfth century; while the Greek church, which has been native upon the soil from the earliest centuries, knows nothing of it; and has indeed no tradition whatever connected with the Sermon on the Mount. See *Bibl. Recherches in Palestine*. III. p. 240.

§ 42. In Matthew, the Centurion seems to come in person to Jesus; in Luke, he sends the elders of the Jews. This diversity is satisfactorily explained by the old law-maxim: *Qui facit per alium, facit per se*. Matthew narrates briefly; Luke gives the circumstances more fully. In like manner, in John 4, 1, Jesus is said to baptize, when he did it by his disciples. In John 19, 1, and elsewhere, Pilate is said to have scourged Jesus; certainly not with his own hands. In Mark 10, 35, James and John

come to Jesus with a certain request; in Matth. 20, 20, it is their mother who prefers the request. In 2 Sam. 24, 1, God moves David to number Israel; in 1 Chr. 21, 1, it is Satan who provokes him.

§ 44. Matthew places this narrative after the sending out of the Twelve, Matth. 11. 1. 2. This appears to be too late; for during their absence John was beheaded; see Mark 6, 30. Matth. 14, 13. The order of Luke is therefore retained. Our Lord was probably at or near Capernaum; comp. § 45.

§ 48. The order of Mark is here resumed, who places these transactions next after the appointment of the Twelve, omitting the Sermon on the Mount and other intervening matters. The narrative of Luke is obviously parallel; although given by him in a different place. See Introd. Note to Part VI. p. 199.

§ 49. The specification in Matth. 12, 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears, that he was laid in the tomb before sunset on the sixth day of the week or Friday, and rose again quite early on the first day of the week or Sunday; having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, viz. that "he should rise on the *third day*;" Matth. 16, 21. 20, 19. Mark 9, 31. 10, 34. Luke 9, 22. 18, 33. etc. Equivalent to this is also the expression, "after *three days* I will rise again," Matth. 27, 63. Mark 8, 31. John 2, 19. etc. This latter idiom is found also in John 20, 26, where *eight days* is put for a week. So too in German, the expression: *nach drey Tagen*, "after three days," is always the same as: *am dritten Tage*, "on the third day," the day after to-morrow; and *acht Tage*, "eight days," is the more common phrase instead of *eine Woche*, "a week."

In the present instance, Matth. 12, 40, the apparent difficulty arises from the form of the expression "three days and three nights," which our Lord uses here, and here alone, because he is quoting from Jonah 2, 1. [1, 17.] The phrase is doubtless in itself equivalent to the Greek *νυκθήμερον*, a day and night of twenty-four hours. But the Hebrew form *שְׁלֹשָׁה יָמִים וּשְׁלֹשָׁה לַיְלֹתָם* *three days and three nights*, was likewise used generally and indefinitely for *three days* simply; as is obvious from 1 Sam. 30, 12. 13, and the circumstances there narrated. Such also is manifestly the case here.

§ 51. The order here connects back with Luke 11, 36, in § 49. Jesus receives the invitation of the Pharisee *ἐν δὲ τῷ λαλήσαι*, while he was speaking. See Introd. Note to Part VI. p. 199.

§ 52. Luke c. 12 is directly connected with the preceding by the phrase *ἐν οἷς*, *meanwhile*.

§ 53. The order is here fixed by v. 1.

§ 54. The order here depends on Matth. 13, 1; the intervening events in §§ 51-53 being supplied by Luke. The place may be Capernaum; but this is not certain.

§ 56. Mark here fixes the order of time, "the same day at evening." The incident of the Scribe and of another disciple, which Matthew gives definitely here, is related by Luke in a wholly different connection without any note of time. It is transferred hither, because it is of such a nature that it cannot well be supposed to have occurred twice. The conversation takes place, as our Lord was on his way from the house (Matth. 13. 36) to the boat.

§ 57. Origen says that a city *Γέργεσα* anciently stood on the eastern shore of the lake of Tiberias, Opp. IV. p. 140. Gadara was a larger city, whose district or jurisdiction apparently extended to the lake, and included Gergesa. In Matth. 8, 28, Griesbach and Knapp read *Γερασσηνῶν*, and Scholz *Γαδαρηνῶν*.

According to Luke 10, 1, the Seventy were to go to every city and place, whither our Lord himself would come. To what part of the country, then, were they sent? Not throughout Galilee; for Jesus apparently never returned to that province; and besides, both himself and the Twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judea, whither our Lord himself afterwards came; but more probably along the great valley of the Jordan and throughout the populous region of Perea, which our Lord traversed and where he taught, after the festival of Dedication, and as he for the last time went up to Jerusalem; see John 10, 40. Matth. 19, 1. Mark 10, 1. Luke 13, 22.—In accordance with this view, the return of the Seventy took place See *Bibliotheca Sacra*, 1845. No. I. p. 169. Dedication (§ 59); immediately

§§ 58, 59. The call of Levi or Matthew is placed by the three Evangelists immediately after the healing of the paralytic in Capernaum; see §§ 34, 35. Very naturally too, they all three connect with his call an account of the *feast* which he afterwards made for Jesus; in order to bring together and present at once all that was personal to Matthew. But from Matth. 9, 18, it appears, that while our Lord was reclining and discoursing at that feast, Jairus comes to beseech him to visit his daughter lying at the point of death; and Jesus goes with him. Now this transaction, according to Mark and Luke, did not happen until immediately after the return from the eastern shore of the lake. Hence the narrative of the feast is also to be transferred to this place; and that too with the more certainty, because the Twelve appear to have also been present at it; see Matth. 9, 10. Mark 2, 15.

§§ 63, 64. While the Twelve are absent preaching in the name of Christ, Herod causes John the Baptist to be beheaded in the castle of Machaerus at the southern extremity of Perea, near the Dead Sea; Jos. Antiq. 18. 5. 2. In consequence of the preaching of the Apostles, Herod hears the fame of Jesus; is conscience-smitten; and declares him to be John, risen from the dead. The disciples of John come and tell Jesus; and the Twelve also return with the same intelligence; upon which Jesus retires to the northeastern coast of the lake, not far from the northern Bethsaida or Julias; see *Bibl. Res. in Palest.* III. p. 308. All these events seem to have taken place near together.

Matthew and Mark narrate the death of the Baptist in explanation of Herod's declaration. The account of his imprisonment is transferred to § 24.

According to John 6, 4, the Passover was now at hand, viz. the third during our Lord's ministry. John therefore had lain in prison not far from a year and six months; and was beheaded about three years after entering upon his public ministry. See Note on § 25.

§§ 65, 66. From the region of the northern Bethsaida or Julias, the disciples embark for Bethsaida of Galilee, Mark 6, 45; or for Capernaum according to John 6, 17. They land on the plain of Gennesareth, Matth. 14, 34. Mark 6, 53. The next day the multitude came to the Capernaum seeking for Jesus, and find him there: John 6, 24. evening matters. The narrative of Luke is obviously parallel; although given by him in a different place. See Introd. Note to Part VI. p. 199.

§ 49. The specification in Matth. 12, 40, that Jesus should be "three days and three nights" in the sepulchre, seems at first view not to harmonize with the accounts of his burial and resurrection. From these latter it appears, that he was laid in the tomb before sunset on the sixth day of the week or Friday, and rose again quite early on the first day of the week or Sunday; having lain in the grave not far from thirty-six hours. See §§ 159, 160, and Notes. This accords with the usual formula which our Lord employed in speaking of his resurrection, viz. that "he should rise on the *third day*;" Matth. 16, 21, 29, 19. Mark 9, 31, 10, 34. Luke 9, 22, 18, 33, 24. Equivalent to this is

AT THE FESTIVAL OF TABERNACLES.

§§ 67—82.

§ 67 sq. The order of events, as far as to § 79 inclusive, is in accordance with both Matthew and Mark; with whom Luke also coincides, so far as he touches upon the same transactions.

§ 68. Jesus retires from Galilee, first to the region of Tyre and Sidon, then to the Decapolis, and afterwards to the district of Cesarea Philippi. All these were districts not under the jurisdiction of Herod; whose domain included Galilee and Perea. Not improbably Jesus may have withdrawn from Galilee at this particular time, because the attention of Herod had been thus turned to him after the death of John the Baptist; and perhaps too on account of Herod's temporary presence in that province, by which his own personal danger would naturally be increased. See Note on §§ 63, 64.

§ 69. The Decapolis was on the S. and S. E. of the Lake of Tiberias. Our Lord in returning from Tyre and Sidon had probably passed through Galilee. The feeding of the four thousand obviously took place in the Decapolis; since Jesus immediately afterwards passes over the lake to Magdala on its western shore.

§ 72. The healing of the blind man at the northern Bethsaida, is related only by Mark. It took place on the way from the eastern shore of the lake toward Cesarea Philippi.

§ 74. The *μετὰ τούτων ἡμέρας* of Mark 8, 31, is equivalent to the *τῇ τρίτῃ ἡμέρᾳ* of Matth. 16, 21. Luke 9, 22. See Note on § 49.

§ 75. On Matth. 17, 12, see Note on § 18.

§ 80. The sending out of the Seventy obviously took place at or near Capernaum: see vv. 13. 15. It comes therefore here in its order, before our Lord leaves Galilee to go up to the festival of Tabernacles. The words *μετὰ ταῦτα*, in v. 1, refer to the general series of events narrated in the preceding chapter; not to v. 51 sq. in particular. The incident of the Scribe, which there follows (v. 57 sq.) was in fact much earlier; see in § 56 and Note.

According to Luke 10, 1, the Seventy were to go to every city and place, whither our Lord himself would come. To what part of the country, then, were they sent? Not throughout Galilee; for Jesus apparently never returned to that province; and besides, both himself and the Twelve had already preached in all the towns and villages. Not in Samaria; for he merely passes through that district without making any delay. Possibly into some parts of Judea, whither our Lord himself afterwards came; but more probably along the great valley of the Jordan and throughout the populous region of Perea, which our Lord traversed and where he taught, after the festival of Dedication, and as he for the last time went up to Jerusalem; see John 10, 40. Matth. 19, 1. Mark 10, 1. Luke 13, 22.—In accordance with this view, the return of the Seventy took place in Jerusalem or Judea, not long before the festival of Dedication (§ 89); immediately after which festival Jesus withdrew into Perea to follow up their labours, John 10, 40 sq. See Introd. Note to Part VI. p. 199.

Our Lord's instructions to the Seventy have a striking resemblance to those given to the Twelve; see in § 62.

§ 81. Our Lord evades the hypocritical urgency of his relatives; and afterwards goes up to the festival more privately; that is, with less of public notoriety and without being followed as usual by crowds. The journey mentioned in Luke 9, 51 was obviously his last journey from Galilee to Jerusalem; and v. 53 shows that he was passing on rapidly and without delay. In both these circumstances, Luke accords with John; and the two accounts are therefore properly arranged together. See more in Introd. Note to Part VI. p. 198.

§ 82. The healing of the ten lepers evidently connects itself with the same journey through Samaria; and is narrated by Luke out of its proper order. Compare the incident of the Scribe and another, Luke 9, 57 sq. and see Note on § 56.

PART VI.

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL
OUR LORD'S ARRIVAL AT BETHANY SIX DAYS BEFORE THE FOURTH PASSOVER.

§§ 83—111.

INTRODUCTORY NOTE.

IN this interval of time, from the festival of Tabernacles to our Lord's last arrival at Bethany, we encounter one of the most difficult portions of the whole Gospel Harmony.

According to John's narrative, Jesus, after leaving Galilee to go up to the festival of Tabernacles in October (John 7, 10), did not return again to Galilee; but spent the time intervening before the festival of Dedication in December, probably in Jerusalem, or, when in danger from the Jews, in the neighbouring villages of Judea; John 8, 59. Luke 10, 38 sq. Had Jesus actually returned to Galilee during this interval, it can hardly be supposed that John, who had hitherto so carefully noted our Lord's return thither after each visit to Jerusalem, would have failed to give some hint of it in this case also, either after c. 8, 59, or after c. 10, 21. But neither John, nor the other Evangelists, afford any such hint.—Immediately after the festival of Dedication, Jesus withdrew from the machinations of the Jews beyond Jordan; whence he was recalled to Bethany by the decease of Lazarus; John 10, 40. 11, 7. He then once more retired to Ephraim; and is found again at Bethany six days before the Passover; John 11, 54. 12, 1.

Matthew and Mark contain no allusion at all to the festival of Tabernacles; nor do we find any express mention of it in Luke. Yet Luke 9, 51 is most naturally referred to our Lord's journey at that time; and it implies also that this was his final departure from Galilee; see Note on § 81. Luke and John are therefore here parallel. The circumstances of danger, which had induced Jesus during the summer to retire from Galilee in various directions (see Note on § 68), as well as the approach of the time when "he should be received up," are reasons of sufficient weight to account for his having transferred, at this time, the scene of his ministry and labours from the north to Jerusalem and Judea, including excursions to the country on and beyond the Jordan.

In regard to the transactions during the whole interval of time comprised in this Part, Matthew and Mark are silent; except where they relate that our Lord, after his departure from Galilee, approached Jerusalem for the last time through Perea and by way of Jericho, where he was followed by multitudes; Matth. 19, 1. 20, 29. Mark 10, 1. 46. With the transactions recorded by these two Evangelists during this last approach, Luke also has some things parallel; Luke 18, 15–43. The arrival at Bethany is common to the three; and in this they all accord with John; Matth. 21, 1. Mark 11, 1. Luke 19, 29. John 12, 1. 12 sq.

There exists consequently no difficulty in harmonizing Matthew and Mark, and so much of Luke as is parallel to them (18, 15 sq.) with John. But in Luke, from c. 9, 51.

where Jesus leaves Galilee, to c. 18, 14, where the record again becomes parallel with Matthew and Mark, there is a large body of matter peculiar for the most part to Luke, and relating *prima facie* to the time subsequent to our Lord's departure from Galilee. How is this portion of Luke's Gospel to be arranged and distributed, in order to harmonize with the narrative of John? The difficulty of course does not exist in the case of those Harmonists, who, like Calvin, Griesbach, and others, attempt to bring together only the first three Evangelists.

Those Harmonists who have likewise included John's Gospel, have hitherto generally, and perhaps universally, *assumed* a return of our Lord to Galilee after the festival of Tabernacles; and this avowedly in order to provide a place for this portion of Luke's Gospel. But the manner in which it has been arranged, after all, is exceedingly various. Some, as Le Clerc, insert nearly the whole during this supposed journey; Harm. Evang. p. 264 sq. Others, as Lightfoot, assign to this journey only what precedes Luke 13, 23; and refer the remainder to our Lord's sojourn beyond Jordan, John 10, 40; see Chron. Temp. N. T. Opp. II. p. 37, 39. In like manner Schleiermacher, Neander, Olshausen, and others, assume a return to Galilee before the festival of Dedication; but differ greatly in their distribution of this part of Luke. See Schleierm. *Schriften des Luk.* p. 161 sq. Neand. *Leben Jesu*, p. 538. 3te Ausg. Olshaus. Comm. I. p. 571 sq. 3te Ausg.

If now we examine more closely the portion of Luke in question (9, 51—18, 14), we perceive, that although an order of time is discoverable in certain parts, yet as a whole it is wanting in exact chronological arrangement. This indeed is admitted, at the present day, by all Harmonists and Commentators. It would seem almost, as if, in this portion peculiar to Luke, that Evangelist, after recording many of the earlier transactions of Jesus in Galilee, in accordance with Matthew and Mark, had here, upon our Lord's final departure from that province, brought together this new and various matter of his own, relating partly to our Lord's previous ministry in Galilee, partly to this journey, and still more to his subsequent proceedings, until the narrative (in c. 18, 15) again becomes parallel to the accounts of Matthew and Mark. Such, for example, is the incident of the Scribe and of another in Luke 9, 52 sq.—an occurrence of such a nature that we cannot well suppose it to have happened twice, and which Matthew narrates at Capernaum, on the occasion of our Lord's first excursion across the lake; see § 56. The sending forth also the Seventy evidently took place at or near Capernaum, c. 10, 1 sq. see § 80 and Note. The transactions narrated in c. 10, 17—11, 13, have marks of chronological connection; and the scene of them is obviously Jerusalem or its vicinity; see § 86–89 and Notes. The healing of a demoniac and the consequent blasphemy of the Scribes and Pharisees in Luke 11, 14, 15, 17 sq. is parallel with the same events in Matthew and Mark, which these two Evangelists describe as having occurred in Galilee; see § 48 and Note. With this passage again Luke 11, 37–54 is immediately connected by the words *ἐν δὲ τῇ λαλήσῃ*, see § 51 and Note. The transition to the next chapter (c. 12) is made by the phrase *ἐν οὗτῃ*, marking proximity of time; § 52 and Note. And, further, the words *παύσῃ δὲ τῇ* Luke 13, 1, show that the conversation there given (vv. 1–9) immediately followed.—The remainder of this portion of Luke, c. 13, 10—18, 14 (with the exception of c. 17, 11–19, which obviously connects itself with the journey

in c. 9, 51), contains absolutely no definite notation of time or place; nor any thing indeed, to show, that the events happened in the order recorded, or that they did not take place at different times and in different parts of the country. The only passage to which this remark does not perhaps fully apply, is c. 13, 22-35.

For these reasons, like Newcome, I have distributed Luke 9, 51-10, 16, and 11, 14-13, 9, (as also 17, 11-19,) in Parts IV, V, as already specified, among the transactions of our Lord's ministry in Galilee, between his second Passover and his journey to the festival of Tabernacles. The remainder of this whole portion of Luke, viz. c. 10, 17-11, 13, and 13, 10-17, 10, as also 17, 20-18, 14, remains to be disposed of in the present Part.

With many leading modern Commentators, I prefer here to follow the narrative of John, and infer that our Lord did not again return to Galilee after the festival of Tabernacles. So Lücke, Tholuck, Hengstenberg, De Wette, Meyer, and others; see their Commentaries on John i. c. also Hengstenb. Christol. II. p. 567. On this principle, therefore, the present Harmony is constructed. Hence, Luke 10, 17-11, 13 is inserted between the festival of Tabernacles and that of Dedication; see the particulars in the Notes on §§ 86-89.

More difficult is it to assign the proper place for Luke 13, 10-17, 10; the transactions recorded in which all cluster around or follow c. 13, 22, where Jesus is represented as travelling leisurely through the cities and villages towards Jerusalem. Now this journey cannot have been the same with that in Luke 9, 51 and John 7, 10; because there Jesus went up privately, while here he is accompanied by multitudes, Luke 14, 25. Nor can it have been a later journey *from Galilee*; for that in Luke 9, 51 was the final one. Nor indeed were the Jews accustomed to go up from the country to Jerusalem at the festival of Dedication; see Note on § 91. Lightfoot *Hor. Heb. in Joh.* 10, 22. Besides, Luke 13, 22 stands in connection with the warning received by our Lord against Herod, vv. 31-33; which under the attendant circumstances cannot well be regarded as having been given in Galilee; much less in Jerusalem, as Lightfoot supposes; *Chron. Temp. N. T. Opp.* II. p. 39. But Herod was lord also of Perea; and in that province he had imprisoned and put to death John the Baptist; *Joseph. Ant.* 18. 5. 2. It would therefore be natural, that our Lord, who had been less known in that region, and who now appeared there, followed by multitudes, should receive warning of the danger he was thus incurring. Hence, I have ventured to assign this part of Luke (13, 10-17, 10) to that period of our Lord's life and ministry, which was passed in Perea after the festival of Dedication.

Our Lord first withdrew soon after that festival from the plots of the Jews into Perea. "He went away again beyond Jordan, into the place where John at first baptized; and there he abode. And many resorted unto him" and believed; John 10, 40-42. How long Jesus remained in that region before he was recalled by the death of Lazarus, can be only matter of conjecture. In that interval Lightfoot places all this part of Luke after c. 13, 22; see *Opp.* II. p. 39. In this I am unable to accord with that profound scholar; because the language of John does not necessarily imply that our Lord at this time made any journey or circuit in Perea itself. At least it could not then and there be said of him in any sense, that "he went through their cities and villages, teaching, and journeying towards Jerusalem," Luke 13, 22; for he had just departed from Jerusa-

lem, and was recalled to Bethany by a special message from the sisters of Lazarus. John 11, 3. 7. All this would seem to imply rather, that Jesus remained during this excursion, at least mainly, in the district "where John had baptized;" so that Martha and Mary knew at once where to send for him. It follows also as a natural inference, that this first sojourn beyond Jordan could not well have been a long one, nor probably have occupied more than a few weeks out of the four months intervening between the festival of Dedication and the Passover.

After the raising of Lazarus, Jesus again retired from the machinations of the Jews to "a country near to the wilderness, into a city called Ephraim, and there continued with his disciples;" John 11, 54. The Evangelist John records nothing more of his movements, until he again appears in Bethany six days before the Passover; John 12, 1. But the expression used by John as to his sojourn at Ephraim, (*καὶ ἐκεῖ διέτριψε μετὰ τῶν μαθητῶν αὐτοῦ*, *there he passed the time*;) does not preclude the idea of excursions from that place, nor of a circuitous route on his return to Bethany and Jerusalem at the Passover. Now Matthew, Mark, and Luke, affirm expressly, that on this return Jesus went up to Bethany from Jericho; and the two former narrate, as expressly, that in thus reaching Jericho he had come "into the coasts of Judea by the farther side of Jordan;" where great multitudes followed him, and he healed them and taught them, as he was wont; Matth. 19, 1. 2. Mark 10, 1. With all this the language of Luke 13, 22 accords perfectly: "And he went through the cities and villages, teaching, and journeying towards Jerusalem;" as does also the mention of the multitudes in Luke 14, 25. With this too accords Luke 13, 31-35, including the warning against Herod and our Lord's reply; as also the touching lamentation over Jerusalem, where Jesus was so soon to perish. With this accords, further, the fact, that the narrative of Luke subsequent to the portion in question, viz. Luke 18, 15 sq. is parallel with that of Matthew and Mark during this same journey; see §§ 105-109.

After long consideration, therefore, I do not hesitate to refer Luke 13, 22, with the transactions and discourses of which it forms the nucleus, mainly to a journey of our Lord through the populous region of Perea, on his return to Bethany after sojourning in Ephraim. There *may* also have been excursions from that city to the neighbouring villages of Judea, or even to the Jordan valley. This city Ephraim I hold to be probably identical with Ephron and Ophrah of the Old Testament; and therefore apparently represented by the modern Taiyibeh, situated nearly twenty Roman miles N. N. E. of Jerusalem, and five or six Roman miles N. E. of Bethel, on the borders of the desert which stretches along on the west of the Dead Sea and the valley of Jordan; see Note on § 93. It occupies a lofty site; and from it one overlooks the adjacent desert, the Jordan with its great valley, and the mountains of Perea beyond, with the Saracenic castle er-Rübüd, near 'Ajlün, in the northern part of Perea, bearing about N. E. Even at the present day the hardy and industrious mountaineers of this place have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho; see Bibl. Res. in Palest. II. p. 121. p. 276. It was therefore quite natural and easy for our Lord, from this point to cross the valley and the Jordan, and then turn his course towards Jericho and Jerusalem; while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region. Thither, indeed, he

not improbably had sent before him the Seventy disciples (see Note on § 80); and some parts of the same district he himself had already visited.

I have therefore inserted the whole of Luke 13, 11—17, 10, perhaps for the first time, after the mention of our Lord's sojourn at Ephraim; as belonging naturally to that period and to this return-journey through Perea. And then it only remained to let Luke 17, 20—18, 14 follow directly afterwards; because there is no mark nor authority for placing it any where else; and because too it immediately precedes, and thus connects with, that portion of Luke which is subsequently parallel to Matthew and Mark. Not that I would by any means assert, that all the events and the discourses of our Lord here given, are recorded by Luke in their exact chronological order; for this portion of his Gospel presents very much the appearance of a collection of discourses and transactions in themselves disconnected. Yet, as there are no marks nor evidence, internal or external, by which to arrange them differently, it seems hardly advisable, on mere conjecture, to abandon the order in which they have been left to us by Luke himself.

If it be objected, that this arrangement crowds too many incidents and discourses into this journey through Perea, the reply is not difficult. Matthew and Mark confine their previous narratives chiefly to Galilee; and give comparatively little of what took place later in Perea. Luke, besides recounting the like events in Galilee, has a large amount of matter peculiar to himself, without any definite notation of time and place; and it is therefore not unnatural to suppose, that an important portion of it may relate to this last journey. Again, there is room for allowing to this journey in Perea an interval of time, amply sufficient for all these transactions, and indeed many more. If we assume, that our Lord's first sojourn beyond Jordan, his return to Bethany, and the subsequent departure to Ephraim, occupied even two months, (which is a large allowance,) there still remained nearly two months before the Passover, in which to make excursions from Ephraim, and also traverse leisurely the distance through Perea to Bethany, requiring in itself, at the utmost, not more than five days of travel. If now we compare the transactions thus spread out over these two months (or not improbably over a longer interval,) with those recorded during the following six days next before the Passover (see Part VII), we shall hardly be very strongly impressed with the idea, that too much in proportion is thus allotted to this journey.

§ 83. Jesus had now been absent from Jerusalem a year and six months, since his second Passover.

§§ 86, 87. Our Lord had left the temple, and apparently the city; John 8, 59. The healing of the blind man occurred later; see Note on § 90. While thus absent from the city, and yet in its vicinity, Jesus visits Bethany and is received by Martha and Mary. That visit is placed by Luke in immediate connection with the incident of the lawyer and the parable of the Good Samaritan; which therefore are inserted here. The scene of that parable also implies, that it was spoken in the vicinity of Jerusalem and Bethany.

§ 88. Jesus repeats on this occasion the same model-form of prayer taught in the Sermon on the Mount, § 41. Luke's order is here retained; as there is no evidence by which to assign any other.

§ 80. Luke relates the return of the Seventy in immediate connection with their appointment (Luke 10, 1-16), evidently by anticipation. Their appointment appears to have been one of our Lord's last acts in Galilee; and they went forth, probably into Perea and elsewhere, while he proceeded to Jerusalem; see Note on § 80. Their return to him at or near Jerusalem, is therefore here placed as late as may be, before the festival of Dedication.

§ 90. With the healing of the blind man the discourse in John 10, 1 sq. stands in immediate connection; see c. 9, 40. And in the words of our Lord, John 10, 26, spoken at the festival of Dedication, there is a direct allusion to the figurative representation of the shepherd and his sheep in the same discourse. This implies that the same audience was then present, at least in part; and consequently, that the discourse in question had been delivered not long before. For these reasons the healing of the blind man would seem also to have taken place near the beginning of the festival of Dedication, or at least not long before.

§ 91. The festival of Dedication, τὰ ἐγκαίνια, was instituted by Judas Maccabeus to commemorate the purification of the temple and the *renewal* of the temple-worship, after the three years' profanation by Antiochus Epiphanes. It was held during eight days, commencing on the 25th day of the month Kislev, Heb. כִּסְלֵי, which began with the new moon of December. See 1 Macc. 4, 52-59. 2 Macc. 10, 5-8. Josephus calls it *qōta*, i. e. festival of lights or lanterns, and speaks of it as a season of rejoicing; Antiq. 12. 7. 6, 7. It was celebrated by the Jews, not at Jerusalem alone, like the great festivals of the law; but at home, throughout the whole country, by the festive illumination of their dwellings; see Lightfoot Hor. Heb. in Joh. 10, 22.—According to John's narrative, Jesus was now at Jerusalem, not because the Jews were accustomed to go up thither at this festival, but because he had remained in the vicinity since the festival of Tabernacles; see Introd. Note to Part VI. p. 200.

The place "where John at first baptized" (10, 40) was Bethany beyond Jordan, or Bethabara in the *Tertus receptus*; see John 1, 28. Nothing more is known as to its situation. On our Lord's sojourn here, and also the probable length of it, see Introd. Note to Part VI. pp. 200, 202.

§ 93. As the Sanhedrim had now determined, in accordance with the counsel of Caiaphas, that Jesus should be put to death, he therefore withdraws from Jerusalem to a city called Ephraim "near to the wilderness;" John 11, 54. This place has never yet been identified with any modern site. The following comparisons and combinations may perhaps throw some light upon it.

This city Ephraim (*Eqqāy*, *Eqqāy*) is doubtless the same with the Ephraim or Ephron of 2 Chr. 13, 19, Heb. עֶפְרָיִם in Keri, עֶפְרָיִם in Chethib, Sept. *Eqqōr*, which place Abijah king of Judah, after his great battle with Jeroboam, took from the latter along with Bethel and Jeshanah. It was therefore a strong place, and lay not far remote from Bethel. So too Josephus relates, that Vespasian marched from Cesarea to the hill-country, subdued the toparchies of Gophna and Acraba with the small cities (*πολιῶν*) Bethel and Ephraim (*Eqqāy*), and then proceeded to Jerusalem; Jos. B. J. 4. 9. 9.

The same is also doubtless the *Ephron* (Ἐφρών) of Eusebius and Jerome; which the former places at eight, and the latter (correcting Eusebius) at nearly *twenty* Roman miles, north of Jerusalem; see Onomast. art. *Ephron*.

Bethel, according to Eusebius and Jerome, was twelve Roman miles from Jerusalem towards the north; and its remains exist there at the present day; Onomast. art. *Bethel*. Bibl. Res. in Palest. II. p. 127. Ephraim or Ephron, then, being in the *twentieth* mile from Jerusalem, was seven miles beyond Bethel. But Ephraim, according to John 11, 54, was "near to the wilderness" or desert; and the only desert in that region is on the east of Bethel, viz. the desert of Judea lying on the west of the Dead Sea and the valley of the Jordan, and extending northwards at least as far as to the parallel of Shiloh, if not farther. Ephraim was also a place of strength, like Bethel. All these combinations point definitely and distinctly to the lofty site of the modern et-Taiyibeh, situated two hours northeast of Bethel and six hours and twenty minutes north-north-east of Jerusalem, (reckoning three Roman miles to the hour,) adjacent to and overlooking the broad tract of desert country lying between it and the valley of the Jordan; a position so remarkable and commanding, that we cannot suppose it to have been left unoccupied in ancient times; see Bibl. Res. in Palest. II. p. 121-124. This then was the Ephraim or Ephron of both the Old and New Testaments.

There was another similar name in the Old Testament, viz. *Ophrah* in Benjamin, Heb. עֶפְרָה, Sept. Ἐφφαθα, Josh. 18, 23. 1 Sam. 13, 17. This was apparently the *Aphra* (Ἀφρά) of Eusebius and Jerome, situated *five* Roman miles east of Bethel; Onomast. art. *Aphra*. The question suggests itself, whether perhaps Ophrah and Ephron (עֶפְרָה, עֶפְרוֹן) were any thing more than different forms of the same name belonging to one and the same place? This would seem not improbable; since both forms have the same general signification, *fawn*, *fawn-like*, from the noun עֶפְרָא *a fawn*; the one being simply the feminine form of the noun, and the other taking the very common termination וֹן. The same idea is favoured, too, by the like analogy in the Hebrew forms for *Shiloh*, viz. שִׁילֹה and שִׁילֹן; this latter being found in the gentile noun שִׁילֹנִי *Shilonite*, and in the Greek Σιλοῦν of Josephus; see Gesen. Heb. Lex. art. שִׁילֹה no. 2. So likewise in the forms גִּלְהָה *Giloh* and גִּלְוֹנִי *Gilonite*; compare also חֲצֹר *Hazor* and חֲצֹרֹן *Hezron*, Josh. 15, 25. Further, the great laxness and variety of manner with which Hebrew names are written in Greek, leaves ample room for supposing such an identity. Thus another *Ophrah* (עֶפְרָה) in Manasseh is written in the Sept. Ἐφφαθα, Judg. 6, 11. 8, 27. 32. 9, 5; and by Josephus Ἐφφάρ, Antiq. 5. 6. 5. Lastly, the position assigned to Ophrah by Jerome, viz. five Roman miles east of Bethel, is from the nature of the country applicable only to the same Taiyibeh above described.

The coincidence of all these circumstances leaves little room for doubt, that Ophrah and Ephron of the Old Testament and Ephraim of the New were all identical, and are all represented by the modern Taiyibeh. This then was the place to which our Lord withdrew.

For our Lord's sojourn in Ephraim, and his return thence through Perea to Bethany, see Introd. Note to Part VI. p. 201 sq.

§ 91. Matthew and Mark, having omitted all mention of our Lord's presence and teaching in Jerusalem at the festivals of Tabernacles and of Dedication, as likewise of the raising of Lazarus and other events, now resume their narrative by relating, that after Jesus had left Galilee he approached Jerusalem, as the Passover drew nigh, by passing through the country beyond Jordan. The *πέριπα τοῦ Ἰεροδίου* of Matthew is explained by the *διὰ τοῦ περὶ τοῦ Ἰεροδίου* of Mark; comp. Sept. ed. Breiting, in Josh. 1, 14, 15, where we have *ἔδωκε Μωϋσῆς πέριπα τοῦ Ἰεροδίου*, and *ἔδωκε Μωϋσῆς ἐν τῷ περὶ τοῦ Ἰεροδίου*. Both Evangelists speak of the great multitudes that followed Jesus.

Luke 13, 10-21 is inserted here, because it immediately precedes, and is thus connected with, the notice of our Lord's journeying towards Jerusalem in Luke 13, 22; see § 95 and Note.

§ 95. For the reasons why Luke 13, 22 is arranged in this connection, see Introd. Note to Part VI. pp. 200, 201. For the appropriateness of this arrangement, so far as it respects vv. 31-35, see the same Note, p. 200.

The lamentation over Jerusalem in v. 34 arises naturally from the mention of that city in v. 33. In Matth. 23, 37 sq. the same lamentation is repeated in connection with our Lord's denunciation of the Scribes and Pharisees in Jerusalem. Luke's phrase *οὐ μὲν ἔδραμε* z. t. l. is explained by the *οὐ μὲν ἔδραμε ἀπ' αὐτοῦ* z. t. l. of Matthew, implying that he was now about to withdraw from the world, and that Jerusalem, which then rejected him, would not again behold him and enjoy the privilege of his presence, until compelled by his glorious manifestation to acknowledge him as the true Messiah.

§ 96-103. These sections are placed here for the reasons assigned in the Introd. Note to Part VI. p. 202.

§ 104. This section properly comes in here before § 105, where Luke is again parallel with Matthew and Mark.

§ 107. This transaction probably occurred in Perea; as Jesus had not yet arrived at Jericho. The word *ἀναβαίνειν* is used of any journey to Jerusalem or Judea; see Luke 2, 4. John 7, 8, 12, 20. Acts 18, 22.

§ 108. In Matthew it is the mother of James and John who makes the request; in Luke it is the two disciples themselves; see Note on § 42.

§ 109. Mark and Luke here speak of *one* blind man; Matthew of *two*. The case is similar to that of the *demoniacs* of Gadara; see Note on § 57.

More difficult is it to harmonize the accounts as to the *place* where the miracle was wrought. Matthew and Mark narrate it as having occurred when Jesus was *departing* from Jericho (*ἐκπορευομένων αὐτοῦ ἀπὸ Ἰεριχῶ*); while Luke seems to describe it as happening during his *approach* to the city (*ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰεριχῶν*). Several ways of solving this difficulty have been proposed.

1. The language of Mark is: *καὶ ἔρχονται εἰς Ἰεριχῶν*, "they came to Jericho." This, it is said, may be understood as implying, that Jesus remained some days at least in

Jericho, where he would naturally visit points of interest in the vicinity; as, for example, the fountain of Elisha, a mile or more distant. The miracle therefore may have been wrought, not when he was *finally* leaving Jericho for Jerusalem; but when he was *occasionally* going out of, and returning to, Jericho. So Newcome, Harm. Note on § 108.

2. The verb *ἐγγίζειν*, it is said, may signify not only to draw near, but also to be near, i. q. *ἐγγὺς εἶναι*. Hence, the language of Luke may include also the idea expressed by Matthew and Mark, i. e. while he was *still near* the city. So Grotius, Comm. in Matth. 20, 30. Passow in his Lexicon gives a like definition: *nahe seyn, nahe kommen, sich nähern*, i. e. to be near, to draw near; but neither he nor Grotius brings forward any references to classic authors in support of such a meaning. Indeed, it is very doubtful, whether this definition can be fully sustained by classic authority. Yet in the New Testament and Septuagint there are passages, which go to imply such a usage. Thus, Luke 19, 29 *ὡς ἤγγισεν εἰς Βηθφαγή καὶ Βηθανίαν*, while we read in Matth. 21, 1 *ὅτε ἤγγισαν εἰς Ἱερουσόλυμα, καὶ ἤλθον εἰς Βηθφαγή πρὸς τὸ ὄρος τῶν ἐλαιῶν*, implying that they had already arrived at Bethphage and Bethany. So trop. Phil. 2, 3 *μεχρὶ θανάτου ἤγγισε*, he was nigh unto death. The usage of the LXX is more definite; as they often put *ἐγγίζειν* for Heb. *כָּרְבָּה*, even of place. So of Naboth's vineyard, 1 K. 21, 2 *ὅτι ἐγγίζων οὗτος τῷ οἴκῳ μου*, because it is near unto my house. Also Deut. 21, 3, *ἡ πόλις ἣ ἐγγίζουσα τῷ τραυματίᾳ*, the city next [nigh] unto the slain man, v. 6. 22, 2; and trop. Jer. 23, 23. Ruth 2, 20. 2 Sam. 19, 42. These instances seem sufficient to bear out the proposed interpretation in Luke; which is also adopted by Le Clerc, Doddridge, Pilkington, and others.—Nor is this method of explanation “made useless for the purpose of reconciling the Evangelists, by Luke 19, 1,” as Newcome asserts. In connection with Jericho, Luke first of all relates this striking miracle; then goes back and mentions that Jesus “entered and passed through Jericho;” and lastly records the visit to the house of Zaccheus, apparently within the city. Luke 19, 1 therefore is not more at variance with this view respecting the miracle, than it is with the visit to Zaccheus. It is a passing announcement of a general fact, in connection with which other more important circumstances are related, but not in the order of time.

3. Less probable than either of the above is the solution of Lightfoot and others, who assume that Jesus healed one blind man before entering the city, and another on departing from it. See Lightfoot Chron. Tempor. in N. T. Opp. II. p. 42.

§ 111. The phrase *ἐκ τῆς χώρας* John 11, 55, does not refer to the region of Ephraim; for then it must have read *ἐκ ταύτης χώρας*. Besides, those coming from that vicinity would hardly have made such inquiries. The phrase therefore signifies *from the country*, generally, as distinguished from Jerusalem; compare in Luke 21, 21.

“Six days before the Passover” is equivalent to “the sixth day” before that festival; see Note on § 49. As our Lord ate the paschal supper on the evening following Thursday, (which evening was reckoned in the Jewish manner to Friday,) the sixth day before it was Saturday or the Jewish Sabbath. On that day, then, Jesus came to Bethany; probably after a Sabbath day's journey. Compare Matth. 12, 1; also § 37.

John 12, 2–8, where the supper at Bethany is described, is postponed in accordance with the order of Matthew and Mark; see Note on § 131.

PART VII.

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

§§ 112—132.

INTRODUCTORY NOTE.

THE Jewish day of twenty-four hours was reckoned from sunset to sunset; as is still the case in oriental countries. The paschal lamb was killed on the fourteenth day of Nisan towards sunset; and was eaten the same evening, after the fifteenth day of Nisan had begun; Ex. 12, 6, 8, and Intro. Note to Part VIII. Our Lord was crucified on the day before the Jewish Sabbath, that is, on Friday, Mark 15, 42; and as he had eaten the Passover on the preceding evening, it follows that the fourteenth of Nisan fell that year on Thursday, reckoned from the preceding sunset. Hence, the sixth day before the Passover, when Jesus came to Bethany, was the Jewish Sabbath or Saturday (see Note on § 111); and the transactions of the following week, comprised in Parts VII and VIII, may be distributed according to the following Schedule; which agrees in the main with the *Schema* of Lightfoot; see Hor. Heb. in Joh. 12, 2.

Day of
Nisan.
Day of
week.

SCHEDULE OF DAYS.

9. 7. SAT. *reckoned from preced. sunset.* The Jewish Sabbath. Jesus arrives at Bethany, John 12, 1.
10. 1. SUND. *from preced. sunset.* Jesus makes his public entry into Jerusalem, § 112; and returns at night to Bethany, Mark 11, 11.—On this day the paschal lamb was to be selected, Ex. 12, 3.
11. 2. MOND. *from preced. sunset.* Jesus goes to Jerusalem; on his way the incident of the barren fig-tree. He cleanses the temple, § 113; and again returns to Bethany, Mark 11, 19.
12. 3. TUESD. *from preced. sunset.* Jesus returns to the city; on the way the disciples see the fig-tree withered, Mark 11, 20. Our Lord discourses in the temple, § 115–126; takes leave of it; and, when on the Mount of Olives, on his way to Bethany, foretells his coming to destroy the city, and proceeds to speak also of his final coming to judgment, §§ 127–130.
13. 4. WEDN. *from preced. sunset.* The rulers conspire against Christ. On the eve of this day, (i. e. the evening following Tuesday,) our Lord had partaken of the supper at Bethany; where Mary anointed him, and where Judas laid his plan of treachery, which he made known to the chief priests in the course of this day.—Jesus remained this day at Bethany.
14. 5. THURSD. *from preced. sunset.* Jesus sends two disciples to the city to make ready the Passover. He himself repairs thither in the afternoon, in order to eat the paschal supper at evening.

Day of
Nisan.
Day of
Week.

SCHEDULE OF DAYS CONTINUED.

15. 6. FRID. *from preced. sunset.* At evening, in the very beginning of the fifteenth of Nisan, Jesus partakes of the paschal supper; institutes the Lord's Supper; is betrayed and apprehended; §§ 133-143. He is brought first before Caiaphas, and then in the morning before Pilate; is condemned, crucified, and before sunset laid in the sepulchre; §§ 144-158.
16. 7. SAT. The Jewish Sabbath. Our Lord rests in the sepulchre.
17. 1. SUND. Jesus rises from the dead at early dawn; see § 159 and Note.

§ 112. The time is specified in John 12, 12. The other Evangelists do not notice the fact, that Jesus had remained at Bethany the preceding night.

§ 113. Mark 11, 11. 12 specifies the time very exactly. On the cleansing of the temple, see Note on § 21.

Luke 21, 37. 38 is inserted here, because in Luke's order it is only retrospective; being placed after our Lord's discourses on the Mount of Olives, when he had already taken leave of the temple, to which he returned no more.

§§ 114-130. These sections include the numerous discourses and transactions of the third day of the week.

§ 114. The account of the withering away of the fig-tree might in itself well be connected with the preceding Section. But according to Mark 11, 20, this occurrence took place on the subsequent day.

§ 123. In Matthew, verses 13 and 14 are transposed, as in the best editions.

§ 125. This incident of the Greeks is inserted here on the third day of the week, rather than on the first, because of John 12, 36; which implies that Jesus afterwards appeared no more in public as a teacher. He immediately takes leave of the temple.

§ 126. The Evangelist John here gives his own reflections upon the unbelief of the Jews. From v. 44 we are not to understand, that Jesus, after having left the temple, returned and uttered this additional discourse. It is rather the vivid manner of the Evangelist himself; who thus introduces Jesus as speaking, in order to recapitulate the sum and substance of his teaching, which the Jews had rejected.

§§ 127-130. See, on the topics of these Sections, an article by the author of this work, in the *Bibliotheca Sacra*, 1843, No. III. pp. 531 sq.

§ 127. Our Lord takes leave of the temple, to which he returns no more; at the same time foretelling its impending destruction. On his way to Bethany, he seats himself for a time upon the Mount of Olives, over against the temple, where the city was spread out before him as on a map; and here four of his disciples put to him the question, "When shall these things be?" According to Matthew they add: "And what the sign of thy coming, and of the end of the world?" They were still in darkness;

and believed, like the other Jews, that the Messiah was yet to go forth as an exalted temporal prince, to subvert the then present order of things, to overthrow their enemies and subdue all nations, and thus restore pre-eminency and glory to the Jewish people, and reign in peace and splendour over the world; see Luke 24, 21. Acts 1, 6. This was the expected coming and the end of the world, or present state of things, referred to in Matth. 24, 3; as also in Luke 17, 20 sq. 19, 11. See *Biblioth. Sacra*, l. c. pp. 531-535.

Jesus does not directly answer the question of the four Apostles; but speaks of deceivers and calamities and persecutions, that should arise. His language here is strictly introductory to the next Section.

§ 128. That the "abomination of desolation" Matth. 24, 15 etc. refers to the Roman armies by which Jerusalem was besieged and destroyed, is shown conclusively by Luke 21, 20.

The subsequent desolation and calamity spoken of in Matth. 24, 29-31 and the parallel passages, I refer to the overthrow and complete extirpation of the Jewish people fifty years later under Adrian; when they were sold as slaves and utterly driven out from the land of their fathers. See Münter's *Jüdischer Krieg*, Leipz. 1821; translated by W. W. Turner in the *Biblioth. Sacra*, 1843. No. III. p. 393 sq. Comp. *ibid.* p. 550 sq. The figurative language of these verses is similar to that of many passages in the Old Testament, which refer to civil commotions and historical events; comp. Is. 13, 9 sq. 19, 1, 5 sq. 34, 2, 4 sq. Ezek. 32, 2, 7. Ps. 18, 7-14. 68, 1 sq. etc. See *Biblioth. Sac.* 1843, No. III. p. 545 sq. Further, Luke 21, 28 shows decisively, that it cannot have reference to the general judgment of the great and final day; and the same appears also from the limitation to "this generation," Matth. 24, 34 and the parallel passages.

Matth. 24, 36-42 connects itself directly with what precedes, see v. 36; and refers likewise to the overthrow of the Jewish people and dispensation; comp. Luke 17, 20-37. But with v. 42 of Matthew, all direct reference to the Jewish catastrophe terminates. This appears from the nature of the language; and also further from the fact, that thus far both Mark and Luke give parallel reports; while at this very point their reports cease, and all that follows belongs to Matthew alone. This goes to show, that the discourse of our Lord up to this point is to be regarded as a whole, which is here completed; having reference to his coming for the overthrow of Judaism. At this point a new topic is introduced.

§§ 129, 130. Our Lord here makes a transition, and proceeds to speak of his final coming at the day of judgment. This appears from the fact, that the matter of these Sections is added by Matthew after Mark and Luke have ended their parallel reports relative to the Jewish catastrophe; and Matthew here commences, with v. 43, the discourse which Luke has given on another occasion, Luke 12, 39 sq. This discourse in Luke has reference obviously to our Lord's final coming; and that it has here the same reference is apparent from the appropriateness of the subsequent warnings, and their intimate connection with Matth. 25, 31-46; which latter all interpreters of note agree in referring to the general judgment. See *Biblioth. Sac.* l. c. p. 553 sq.

§ 131. On the fourth day of the week the chief priests and others, after deliberation, came to the formal conclusion to seize Jesus and put him to death; Matth. 26, 3. 4. etc. As the means by which this purpose was aided and accomplished, the first three Evangelists narrate the treacherous intent of Judas; which again two of them introduce by describing the circumstances under which it arose during the supper at Bethany. According to Matthew and Mark this supper would most naturally seem to have taken place on the preceding evening; that is, the evening which ushered in, and was reckoned to, the fourth day of the week. John's order would apparently assign it to the evening after the day on which Jesus came to Bethany.

As in the accounts of this supper itself, neither of the Evangelists has specified any note of time, we are left to infer from other circumstances, whether it more probably took place on the evening after the Sabbath, as John seems to imply; or, on the evening following the third day of the week, in accordance with Matthew and Mark, after our Lord had taken his final leave of the temple. The following are some of these circumstances.

1. The formal determination of the chief priests to put Jesus to death, was made early on the fourth day of the week, Matth. 26, 1-5. Mark 16, 1. etc. It was not until *afterwards* that Judas came to them with his proposal of treachery, which they received with joy, Matth. 26, 14. Mark 16, 10. 11. etc.

2. Matthew and Mark narrate the supper as the occasion which led to the treachery of Judas. Stung by his Master's rebuke, he is represented as going away to the chief priests and offering to betray him. This act would then seem to have been done under the impulse of sudden resentment; and this view of the matter receives also some support from his subsequent remorse and suicide. All this accords well with the order of Matthew and Mark. But if the supper took place on the evening after Jesus came to Bethany, then Judas had already cherished this purpose of treachery in his heart for nearly four days without executing it; and that too while our Lord was daily teaching in the temple, and there was abundant opportunity to betray him. Such a supposition, under the circumstances, is against probability.

3. The language of Matthew, *τότε πορευθεὶς* v. 14, seems necessarily to connect the visit of Judas to the chief priests *immediately* with the supper, which therefore must have taken place on the preceding evening. On the other hand, it would be very natural for John to anticipate the time of the supper and narrate it where he does, in order there to bring together and complete all that he had to say further of Bethany; which indeed he mentions no more.

There is no sufficient reason for supposing, with Lightfoot and others, that the supper in John is a different one from that in Matthew and Mark. The identity of circumstances is too great, and the alleged differences too few, to leave a doubt on this point. Matthew and Mark narrate it as in the house of Simon the leper; John does not say where it took place, but he speaks of Lazarus as one of those who reclined at the table, implying that the supper was not in his own house. It was not, and is not now, customary in the East, for females to eat with the males; and therefore Lazarus, in his own house, would have been the master and giver of the entertainment. In the two former Evangelists, the woman anoints the head of Jesus; in the latter his feet; yet neither

excludes the other. Matthew and Mark do not here name Mary; nor have they any where else mentioned her or Martha or Lazarus. Nor do they in this connection name Judas; whom we know as the fault-finder only from John.

§ 132. "The first day of unleavened bread" is here the fourteenth of Nisan; on which day, at or before noon, the Jews were accustomed to cease from labour and put away all leaven out of their houses; Ex. 12, 15-17. Lightfoot Opp. I. p. 728 sq. Hor. Heb. in Marc. 14, 12. On that day towards sunset the paschal lamb was killed; and was eaten the same evening, after the fifteenth of Nisan had begun; at which time, strictly, the festival of unleavened bread commenced and continued seven days. In popular usage, however, the fourteenth day, being thus a day of preparation, was spoken of as belonging to the festival; and therefore is here called the "first" day. That such a usage was common, appears also from Josephus; who, having in one place expressly fixed the commencement of the festival of unleavened bread on the fifteenth of Nisan, *πρώτῃ δὲ καὶ δευτέρῃ διαδίδχεται τὴν τοῦ Πάσχα ἢ τῶν ἄζύμων ἑορτή*, Antiq. 3. 10. 5, speaks nevertheless in another passage of the fourteenth as the day of that festival: *καὶ τῆς τῶν ἄζύμων ἐστίασης ἡμέρας τεσσαρεσκαίδεκάτῃ Ξανθικοῦ μηνός (κατὰ δὲ ἡμῶς Νισάν)*, B. J. 5. 3. 1. comp. Ant. 11. 4. 8. In this way, further, the same historian could say, that the festival was celebrated for eight days: *ἑορτὴν ἄγομεν ἐφ' ἡμέρας ὀκτώ, τὴν τῶν ἄζύμων λεγομένην*, Jos. Ant. 2. 15. 1.

On this fifth day of the week, as the circumstances show, our Lord, after sending Peter and John to the city to prepare the Passover, himself followed them thither with the other disciples, probably towards evening.

On the Passover in general, see Introd. Note to Part VIII.

PART VIII.

THE FOURTH PASSOVER; OUR LORD'S PASSION; AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

§§ 133—158.

INTRODUCTORY NOTE.—THE PASSOVER.

As the events of our Lord's Passion were intimately connected with the celebration of the Passover, it seems proper here to bring together, in one view, those circumstances relating to that festival, which may serve to illustrate the sacred history. A more complete article upon this whole subject, (of which the following Note is an abstract.) was published by the author of these Notes in the *Bibliotheca Sacra* for August 1845, p. 405-436; to which the reader is referred.

1. *Time of killing the Paschal Lamb.* The paschal lamb (or kid Ex. 12, 5) was to be selected on the tenth day of the first month, Ex. 12, 3. On the fourteenth day of the same month, (called Abib in the Pentateuch, and later Nisan, Deut. 16, 1. Esth. 3, 7;) the lamb thus selected was to be killed, at a point of time designated by the expression *בֵּין הָעֶרֶב יִבָּח*, *between the two evenings*, Ex. 12, 6. Lev. 23, 5. Num. 9, 3, 5; or, as in

elsewhere said, בִּצְרֹחַ קֶבֶד הַשָּׁמֶשׁ, *at evening about the going down of the sun*, Deut. 16, 6. The same phrase, בֵּינָהּ הַצֶּרֶבֶת, is put for the time of the daily evening sacrifice, Ex. 29, 39. 41. Num. 28, 4. The time thus marked was regarded by the Samaritans and Karaites, as being the interval between sunset and deep twilight; see Reland de Samar. § 22, in Diss. Misc. T. II. Trigland. de Karais c. 4. So also Aben Ezra ad Ex. 12, 6. But the Pharisees and Rabbinists, according to the Mishnah (Pesach. 5. 3), held the first evening to commence with the declining sun, Gr. δέλη πρωΐα, and the second evening with the setting sun, Gr. δέλη ὀψία. Hence, according to them, the paschal lamb was to be killed in the interval between the ninth and eleventh hour, equivalent to our three and five o'clock p. m. That this was in fact the practice among the Jews in the time of our Lord, appears from the testimony of Josephus: *Πόσχα καλεῖται, καθ' ἣν θύονσι μὲν ἀπὸ ἐννιάτης ὥρας μέχρι ἐνδεκάτης*, Jos. B. J. 6. 9. 3. The daily evening sacrifice also was offered at the ninth hour or three o'clock p. m. Jos. Antiq. 14. 4. 3. Pesach. 6. 1. comp. Acts 3. 1 et Wetstein in loc.—So the Greek δέλη. Hesych. δέλη πρωΐα, ἥ μετ' ἄριστον ὥρα· δέλη ὀψία, ἥ περὶ δύσιν ἡλίου. Eustath. ad Od. 17. p. 235, ἥ ὀψία δέλη, τὸ περὶ ἡλίου δύσεως· δέλη πρωΐα, τὸ εὐθὺς ἐκ μεσημβρίας.

The true time, then, of killing the Passover in our Lord's day, was between the ninth and eleventh hour, or towards sunset, near the close of the fourteenth day of Nisan.

II. *Time of eating the Passover.* This was to be done the same evening. "And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs shall they eat it," Ex. 12, 8. The Hebrews in Egypt ate the first Passover, and struck the blood of the victims on their doorposts, on the evening before the last great plague; at midnight the Lord smote all the first-born; and in the morning the people broke up from Rameses on their march towards the Red Sea, viz. "on the fifteenth day of the first month, on the morrow after the Passover," Num. 33, 3.

It hence appears, very definitely, that the paschal lamb was to be slain in the afternoon of the fourteenth day of the month; and was eaten the same evening; that is, on the evening which was reckoned to and began the fifteenth day.

III. *Festival of unleavened Bread.* From Ex. 12, 17. 18, comp. Deut. 16, 3. 4; and from Lev. 23, 6, comp. Num. 28, 17; it appears, that the festival of unleavened bread began strictly with the passover-meal, at or after sunset following the fourteenth day, and continued until sunset at the end of the twenty-first day. Comp. Jos. Ant. 3. 10. 5.

We have already seen that it was customary for the Jews, on the fourteenth day of Nisan, to cease from labour at or before mid-day; to put away all leaven out of their houses before noon; and to slay the paschal lamb towards the close of the day; see above and Note on § 132. Hence, in popular usage, the fourteenth day very naturally came to be reckoned as the beginning or first day of the festival, Matth. 26, 17. Mark 14, 12; and Josephus also could say, that the festival was celebrated for eight days; see Note on § 132.

It is hardly necessary to remark, that in consequence of the close mutual relation between the Passover and the festival of unleavened bread, these terms are often used interchangeably, especially in Greek, for the whole festival, including both the paschal

supper and the seven days of unleavened bread; see Luke 22, 1. John 6, 4. Acts 12, 3. 4. Jos. Ant. 2, 1. 3. comp. B. J. 5. 3. 1.

IV. *Other Paschal Sacrifices.* 1. In Num. 28, 18-25, it is prescribed, that on the first and last days of the festival, the fifteenth and twenty-first of Nisan, there should be a holy convocation, in which "no manner of servile work" should be done. And on each of the seven days, besides the ordinary daily sacrifices of the Sanctuary, there was to be "a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year;" also a meat offering, and "one goat for a sin-offering." The first and last days of the festival, therefore, were each a day of convocation and of rest, and hence were strictly *Sabbaths*; distinct from the weekly Sabbath, except when one of them happened to fall upon this latter.

2. On the morrow after this first day of rest or sabbath, that is, on the sixteenth day of Nisan, the first fruits of the harvest were offered, together with a lamb as a burnt-offering; Lev. 23, 10-12. This rite is expressly assigned by Josephus, in like manner, to the second day of the festival, the sixteenth of Nisan; Antiq. 3. 10. 5. The grain offered was barley; this being the earliest ripe, and its harvest occurring a week or two earlier than that of wheat; Jos. l. c. Bibl. Res. in Palest. II. p. 99. Until this offering was made, no husbandman could begin his harvest; nor might any one eat of the new grain; Lev. 23, 14. It was therefore a rite of great importance; and in the time of our Lord and later was performed with many ceremonies. See *Biblioth. Sacra*, l. c. p. 403. Comp. Lev. 2, 14-16. Jos. Ant. 3. 10. 5. Lightfoot Hor. Heb. in Joh. 19, 31. Reland Antiqq. Sac. 4. 3. 8.

3. There was also another sacrifice connected with the Passover, known among the later Hebrews as the *Khagigah* (חֲגִיגָה); of which there are traces likewise in the Old Testament. It was a festive thank-offering, (זֶבֶחַ שְׁלָמִים, Engl. Vers. peace-offering,) made by private individuals or families, in connection with the Passover, but distinct from the appointed public offerings of the temple. Such voluntary sacrifices or free-will offerings were provided for and regulated by the Mosaic law. The fat only was burned on the altar (Lev. 3, 3. 9. 14); the priest had for his portion the breast and right shoulder (Lev. 7, 29-31. 10, 14); and the remainder was eaten by the bringer with his family and friends in a festive manner, on the same or the next day; Lev. 7, 16-18. 22, 29. 30. Deut. 12, 17. 18. 27. 27, 7. These private sacrifices were often connected with the public festivals, both in honour of the same, and as a matter of convenience; Num. 10. Deut. 14, 20. 16, 11. 14. comp. 1 Sam. 1, 3-5. 24. 25. 2, 12-16. 19. They might be eaten in any clean place within the city (Lev. 10, 14. Deut. 16, 11. 14); but those only might partake of them, as likewise of the Passover, who were themselves ceremonially clean; Num. 18, 11. 13. John 11, 55. comp. Num. 9, 10-13. 2 Chr. 30, 18. Jos. B. J. 6. 9. 3.

Such voluntary private sacrifices in connection with the Passover seem to be implied in the Old Testament, in Deut. 16, 2. 2 Chr. 30, 22. 21. 35, 7-9; see more in *Biblioth. Sacra*, l. c. p. 409 sq. Hence, as being a sacrifice, thus connected with a festival, these private free-will offerings were themselves called, at least by the later Hebrews, by the name *Khagigah* (חֲגִיגָה), a festive; a word strictly synonymous with the earlier זֶבֶחַ; see Buxtorf's Lex. sub voc. The earlier Rabbins connect the *Khagigah* directly with

Deut. 16, 2, as above; Pesach. fol. 70. 2. Lightfoot Hor. Heb. in Joh. 18, 28. There was, however, some difference of opinion among them, as to the particular day of the paschal festival, on which the Khagigah ought to be offered, whether on the fourteenth or fifteenth of Nisan; but the weight of authority was greatly in favour of the fifteenth day; Lightfoot l. c. Yet the later accounts of the mode of celebrating the paschal supper seem to imply, that a Khagigah was ordinarily connected with that meal. Indeed, mention is made of a "Khagigah of the fourteenth day," so called in distinction from the more important and formal ceremonial Khagigah of the passover festival; which latter was not regularly offered until the fifteenth day, when the paschal supper had already been eaten. The former was then a mere voluntary oblation of thanksgiving, made for the purpose of enlarging and diversifying the passover-meal. See Lightfoot Ministerium Templi 13. 4. id. c. 14. Reland Antiqq. Sac. 4. 2. 2.

V. *The Paschal Supper.* For a full account of this meal, both in its original institution and as it was probably celebrated in the time of our Lord, see *Biblioth. Sacra*, l. c. p. 411 sq. That the Jews in the course of ages had neglected some of the original precepts, and also introduced various additional ceremonies, is evident from the manner in which our Lord celebrated the supper, as narrated by the Evangelists. What all these additions were, we have no specific historical account from cotemporary writers; yet the precepts preserved in the Mishnah and Talmud of Jerusalem, (compiled in the third century from earlier traditions,) probably refer to the most important of them, and serve to throw light upon some of the circumstances connected with the institution of the Lord's Supper. See the tract Pesachin c. 10. Lightfoot Minist. Templi c. 13. Hor. Heb. in Matth. 26, 26. 27. Othon. Lex. Rabb. p. 504 sq. Werner *de poculo Benedict.* in Ugolini Thesaur. T. XXX. Wetstein in Matth. l. c. See too *Biblioth. Sac.* l. c. p. 411 sq.

According to these authorities, four cups of red wine, usually mingled with one fourth part of water, were drunk during the meal, and served to mark its progress. The first was merely preliminary, in connection with a blessing invoked upon the day and upon the wine; and this corresponds to the cup mentioned in Luke 22, 17. Then followed ablutions, and the bringing in of bitter herbs, the unleavened bread, the roasted lamb, and also the Khagigah of the fourteenth day, and a broth or sauce (תרוסה) made with spices. After this followed the instructions to the son etc. respecting the Passover; and the first part of the Hallel, or song of praise, Pss. 113. 114, was repeated. The second cup was now drunk. Next came the blessing upon each kind of food, and the guests partook of the meal reclining; the paschal lamb being eaten last. Thanks were then returned, and the third cup drunk, called בּוֹס הַבְּרָכָה, the cup of blessing; comp. τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10, 16. The remainder of the Hallel, Pss. 115-118, was now repeated and the fourth cup drunk; which was ordinarily the end of the celebration. Sometimes a fifth cup might be added, after repeating the great Hallel, Pss. 120-137.

The institution of the Lord's Supper probably took place at the close of the proper meal, immediately before the third cup, or cup of blessing, which would seem to have made part of it; comp. 1 Cor. 10, 16.

VI. *Did our Lord, the night in which he was betrayed, eat the Passover with his Disciples?* Had we only the testimony of the first three Evangelists, not a doubt upon this question could ever arise. Their language (see § 132) is full, explicit, and de-

cisive, to the effect, that our Lord's last meal with his disciples was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening after the fourteenth day of Nisan. Mark says expressly, 14, 12: ὅτε τὸ πάσχα ἔθον, *when they killed the Passover*; which, whether the subject of ἔθον be the Jews or be indefinite, implies at least the regular and ordinary time of killing the paschal lamb. Luke's language is, if possible, still stronger, 22, 7: "Then came the day of unleavened bread, ἐν ᾗ ἔδει θύσθαι τὸ πάσχα *when the passover must be killed*, i. e. according to law and custom. This marks of course the fourteenth day of Nisan; and on that same evening our Lord and his disciples sat down to that same passover-meal, which had thus by his own appointment been prepared for them, and of which Jesus speaks expressly as the Passover, v. 15. Philologically considered, there cannot be a shadow of doubt, but that Matthew, Mark, and Luke, intended to express, and do express, in the plainest terms, their testimony to the fact, that Jesus regularly partook of the ordinary and legal passover-meal on the evening after the fourteenth of Nisan, at the same time with all the Jews.

When, however, we turn to the Gospel of John, we seek in vain in this Evangelist for any trace of the paschal supper in connection with our Lord. John narrates indeed (c. 13) our Lord's last meal with his disciples; which the attendant and subsequent circumstances show to have been the same with that, which the other Evangelists describe as the Passover. Upon just that point John is silent; but from this silence the inference can never be rightfully drawn, that this last meal was not the Passover; any more than John's similar silence in respect to the Lord's Supper warrants the conclusion that no such rite was ever instituted. John, as all admit, wrote his Gospel as a supplement to the others; and hence, in speaking of this last meal, he narrates only such circumstances as had not been fully set forth by the other Evangelists. He does not describe this meal as being the Passover, nor make any mention of the Eucharist, because this had been done, in both cases, in the most explicit manner, by Matthew, Mark, and Luke. In this way the difference of the two reports of the same occasion, is satisfactorily accounted for.

But there are a few expressions in John's Gospel, in connection with this meal and especially with our Lord's Passion, which taken together might, at first view and if we had only John, seem to imply, that on Friday, the day of our Lord's crucifixion, the regular and legal Passover had not yet been eaten, but was still to be eaten on the evening after that day. The following are the passages.

a) John 13, 1 ἄρθ δὲ τῆς ἑορτῆς τοῦ πάσχα. This form of expression, it is said, shows that our Lord's last meal with his disciples took place *before* the Passover, and could not therefore itself have been the paschal supper.

b) John 18, 28 "And they themselves [the Jews] went not into the judgment-hall, lest they should be defiled, ἐλλῆ ὑπαγάγων το πάσχα, *but that they might eat the Passover*." From this last phrase, it appears, as is averred, that the Jews were expecting to partake of the paschal supper the ensuing evening; and of course had not eaten it already.

c) John 19, 14 ἦν δὲ παρασκευὴ τοῦ πάσχα. This "preparation of the passover," being the day on which Christ suffered, necessarily implies, it is alleged, the day before the passover-meal; which of course was to be eaten that evening

d) John 19, 31 ἡ γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου. The next day after the crucifixion being the Jewish Sabbath, and that Sabbath being "a great day," we must infer, it is argued, that it was thus called "great" because it coincided with the first day of the festival or fifteenth of Nisan, and was thus doubly consecrated.

These four are the passages mainly urged. Some other considerations are brought forward as auxiliary.

e) In John 13, 27-30, when Jesus said to Judas, "That thou doest, do quickly," some of the disciples supposed this to mean, "Buy that we have need of for the feast." Now as this was said apparently near the close of the meal, it follows, as some urge, that the passover-meal was yet to come.

f) To the same effect, it is said, is the circumstance, that on the day of the crucifixion the Sanhedrim was convened, sat in judgment upon Jesus, and delivered him over to death,—a public judicial act, which according to the Talmudists was unlawful upon the Sabbath and upon all great festival days. See Lightfoot *Hor. Heb. in Matth.* 27, 1. Jahn *Bibl. Archæol.* II. ii. p. 309. De Wette *Archæol.* § 218.

It is apparent, that the whole inquiry relates simply to the time of the Passover. According to all the four Evangelists, our Lord was crucified on Friday, the day before the Jewish Sabbath; and his last meal with his disciples took place on the preceding evening, the same night in which he was betrayed. The simple question, therefore, at issue is, Did this Friday fall upon the fifteenth day of Nisan, or upon the fourteenth? Or, in other words, did our Lord on the evening before his crucifixion eat the Passover, as is testified by the first three Evangelists; or was the Passover still to be eaten on the evening after that day, as John might seem to imply?

This question has been more or less a subject of discussion in the church ever since the earliest centuries; chiefly with a view to harmonize the difficulties. It is only in recent years, that the apparent difference between John and the other Evangelists, has been urged to the extreme of attempting to make it irreconcilable.

VIII. *Examination of Passages in John's Gospel, etc.* Admitting, as we must, and as we have already seen (p. 215), that the testimony of Matthew, Mark, and Luke, is too definite and explicit to be in any way set aside or modified, let us examine more closely the passages in John; and thus see, whether they may, or may not, without violence and without any strained interpretation, be so understood, as to remove all appearance of discrepancy.

John obviously wrote his Gospel as supplementary to the other three. He had them then before him, and was acquainted with their contents. He was aware that the other three Evangelists had testified to the fact, that Jesus partook of the Passover with his disciples. Did John believe, that their testimony on this point was wrong; and did he mean to correct it? If so, we should naturally expect to find some notice of the correction along with the mention of the meal itself, which John describes, as well as they. Indeed, that would have been the appropriate and only fitting place for such a correction. But John has nothing of the kind; and we are therefore authorized to maintain, that it was not John's purpose thus and there to correct or contradict the testimony of the other Evangelists; and if not there, then much less by mere implication in other places and connections.

A) John 13. 1 *πρὸ τῆς ἑορτῆς τοῦ πάσχα*, see p. 215. *a*. Here something may depend on the import of the word *ἑορτή*, of which the proper and only signification (like Heb. 27) is *festival*, not *feast*; that is, it implies every where a yearly day or days of festive commemoration; never a single meal or entertainment. So in Num. 28. 16. 17, where the *paschal supper*, prepared on the fourteenth of Nisan and eaten at evening, is distinguished from the *festival*, Heb. 27, Sept. *ἑορτή*, which began on the fifteenth and continued for seven days. See further Luke 2, 41. 22, 1; also the Lexicons and Concordances of the New Testament and Septuagint.

Some interpreters take the phrase *πρὸ τῆς ἑορτῆς* as qualifying the action expressed in v. 4, thus making of these four verses one sentence, as in the editions of Griesbach and Knapp. But the sentence thus formed is exceedingly involved and intricate, wholly unlike John's usual manner, and that without any necessity. The second *εἰδώς* (v. 3) is in no sense a resumption of the first; and strict grammatical construction certainly requires v. 1 to be made independent. All this is admitted even by De Wette, the strenuous opposer of any conciliation between John and the other Evangelists; and is particularly urged by Lücke and Meyer, who on the general question take the same side with De Wette. We find accordingly v. 1 marked as independent in the editions of Mill, Wetstein, Bengel, Hahn, Lachmann, Tischendorf, and others; and likewise so regarded by a host of leading commentators.—The force of *πρὸ τῆς ἑορτῆς* being thus limited to v. 1, it may there qualify either *εἰδώς* *κ. τ. λ.* or the words *εἰς τέλος ἡγάπησεν αὐτούς*.

If we take it as qualifying *εἰδώς*, then the sense is: "Jesus, knowing before the festival of the Passover, that his hour was come," etc. comp. John 12, 23. Matth. 17, 9. 22 sq. 20, 17–19. *al*. In this way the passage has no bearing whatever upon the present question as to the Passover. So Meyer, with emphasis.

If, on the other hand, *πρὸ τῆς ἑορτῆς* be regarded as qualifying *εἰς τέλος ἡγάπησεν αὐτούς*, it is equivalent to *τὸ προεόρτιον*, the time immediately before the festival, and refers to the commencement (at evening) of the fifteenth day of Nisan, as the first or opening day of the festival of unleavened bread, distinct from the mere paschal supper; see Num. 28, 16. 17, cited above. The phrase *πρὸ τῆς ἑορτῆς* is in that case equivalent to the Engl. *festival-ere*, and here marks the evening immediately before the *ἑορτή* or *festival* proper; on which eve, during the supper, our Lord "manifested his love for his disciples unto the end," by the touching symbolical act of washing their feet. So in Philo *προεόρτιον* is i. q. *παρασκευή*, de Vita contempl. p. 616. The following remarks of Lücke are to the point: "As John wrote for Greeks and other readers unacquainted with the Jewish mode of reckoning time, and is here directly speaking only of the preparation of the meal and what preceded it,—while the preparation of the passover-meal did actually take place on the fourteenth of Nisan, the true *προεόρτιον*,—he therefore could very properly use the expression *πρὸ τῆς ἑορτῆς τοῦ πάσχα* without intending to say, that the meal itself was eaten on the fourteenth day. At any rate, the word *πρὸ* is here too indefinite and relative, to draw from it the inference, that the meal described was eaten on the evening which followed the thirteenth and began the fourteenth of Nisan." Comm. zu Joh. 13, 1.

In any case, therefore, this passage does not require us to admit the inference which some have drawn from it.

B) John 18, 28 ἀλλ' ἵνα φάγωσι τὸ πάσχα, see p. 215. b. This passage is perhaps the strongest of all. To bring out from it, however, the inference, that on the day of the crucifixion the paschal supper had not yet been eaten, the expression φαγεῖν τὸ πάσχα must be taken in the limited sense, *to eat the paschal supper*; and this, it is affirmed, is the true and only usage of the phrase elsewhere in the New Testament. This last assertion is correct; for, besides the present instance, the expression φαγεῖν τὸ πάσχα occurs only five times in the New Testament, viz. Matth. 26, 17. Mark 14, 12, 14. Luke 22, 11, 15; and but once in the Greek version of the Old Testament, viz. 2 Chr. 30, 18; in all which passages the context limits it necessarily to the paschal supper. But it by no means hence follows, where the phrase is used generally and without the mention of any restrictive circumstances, that there also it must be taken in a like limited sense.

The word πάσχα, at least, is not always so taken. In the New Testament the word is found in no less than three main significations: a) *The paschal lamb*; Mark 14, 12. Luke 22, 7. metaph. 1 Cor. 5, 7. b) *The paschal meal*; Matth. 26, 18, 19. Luke 22, 8, 13. Heb. 11, 28; and so five times in the phrase φαγεῖν τὸ πάσχα as above cited. c) *The paschal festival*, comprising the seven days of unleavened bread; Luke 22, 1 ἡ ἑορτὴ τῶν ἁζύμων ἢ λεγομένη πάσχα. 2, 41 coll. 43. Matth. 26, 2. John 2, 13. 6, 4. 11, 55. al.—As now there is nothing in the circumstances nor in the context of John 18, 28, to limit the meaning of τὸ πάσχα in itself either to the paschal lamb or paschal meal, we certainly are not bound by any intrinsic necessity so to understand it here in the phrase φαγεῖν τὸ πάσχα. If, on the other hand, we adopt for it in this place the wider sense of *paschal festival*, two modes of interpretation are admissible.

1. The first mode takes τὸ πάσχα in its literal and widest sense of *passover festival*; but modifies the force of φαγεῖν. In this way the phrase φαγεῖν τὸ πάσχα may be understood as put, in a loose popular usage, instead of the common ποιεῖν τὸ πάσχα, *to keep or celebrate the passover*. The Hebrew exhibits a like phraseology in respect to this very festival; 2 Chr. 30, 22 חֲמִשָּׁתָּהּ יָמֵי הַמִּצֵּה וַיֹּאכְלוּ אֶת-חֲמִשָּׁתָּהּ יָמֵי הַמִּצֵּה *and they did eat the festival seven days*. So the Seventy at least understood it, as is manifest from their version: καὶ συνετέλεσαν τὴν ἑορτὴν τῶν ἁζύμων ἑπτὰ ἡμέρας, *and they fulfilled (kept) the festival of unleavened bread seven days*.

2. The second mode retains φαγεῖν in its literal acceptance; takes πάσχα still in its widest signification; but assigns to the latter, by metonymy, the sense of *paschal sacrifices*, that is, the voluntary peace-offerings and thank-offerings made in the temple during the paschal festival, and more especially on the fifteenth day of Nisan, called in later times *Thagigah*; see p. 213 above. That the word πάσχα, in the general sense of *festival*, is susceptible of such a metonymy, is apparent from Hebrew analogies. So according to modern interpreters, in the same passage, 2 Chr. 30, 22 מִצֵּה *festival*, by meton. *festive-offerings*; where the next clause specifies the kind of sacrifices, viz. peace-offerings; see the Lexicons of Simonis, Gesenius, etc. So too חֲגִיגָה, the common word for festival; e. g. Ps. 118, 27 בְּחֲגִיגָה אֶסְבֵּר אֶת-ה' *bind the sacrifice (festive-offering) with cords*, etc. Ex. 23, 18. Mal. 2, 3. The same metonymy is found likewise in the

Talmud, where it is asked: פסח וזה *what is the Passover?* and the reply is: שלמי פסח *the peace-offerings of the Passover*, that is, the Khagigah. Rosh Hashshana 5. 1. See Reland Antt. Sac. 4. 3. 11.

It is manifest, that both the above methods of interpretation are founded on fair analogies; and that either of them relieves us from the necessity of referring the phrase in question to the paschal supper, and thus removes the alleged difficulty. The chief priests and other members of the Sanhedrim, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in that way they would have been debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere; and in which they, from their station, were entitled and expected to participate.

This view receives some further confirmation from the circumstance, that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities, from which a person might be cleansed the same day by ablation; the ימים נקיים *ablutions of a day*, so called by the Talmudists. See Lev. 15, 5 sq. 17, 15. 22, 6. 7. Num. 19, 7 sq. Maimonid. Pesach. 6. 1. Lightfoot Hor. Heb. in Joh. 18, 28. Winer Realw. II. p. 377. If now τὸ πᾶσχα in John 13, 28 was truly the paschal supper, and was not to take place until the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at evening they were clean. Their scruple, therefore, in order to be well-founded, could have had reference only to the Khagigah or paschal sacrifices offered during the same day before evening. See Bynæus de Morte J. C. 3. 1. p. 13.

C) John 19, 14 ἡ δὲ παρασκευὴ τοῦ πάσχα, see p. 215.c. Does this παρασκευὴ refer, as usual, to the Jewish Sabbath, which actually occurred the next day? or does it here refer to the first day of the festival of the Passover *per se*, as distinct from the Sabbath? It is only on the latter supposition, that the passage can be made in any way to conflict with the testimony of the other Evangelists.

The Greek word παρασκευὴ is elsewhere found five times in the New Testament, viz. Matth. 27, 62. Mark 15, 42. Luke 23, 54. John 19, 31. 42. Mark defines it to be the προσάββατον, *fore-sabbath*, the day or hours immediately preceding the weekly Sabbath and devoted to preparation for that sacred day. No trace of any such observance is found in the Old Testament. Yet the strictness of the law respecting the Sabbath, which forbade the kindling of fire and of course the preparation of food on that day (Ex. 35, 2. 3. comp. 16, 22-27), would very naturally lead to the introduction of such a custom. After the exile, the προσάββατον is once mentioned in the Apocrypha, Judith 8, 6. In later times, ἡ παρασκευὴ would seem to have become the usual Greek term for this observance; as in the New Testament and in Josephus; Ant. 16. 6. 2. Philo calls it προεργον, de Vita contempl. p. 616. In the still later Hebrew, it bore the specific appellation of ערב שבת, *eve*, as being the ערב שבת, *eve of the Sabbath*; Buxtorf Lex. p. 1659. Primarily and strictly this παρασκευὴ or eve would seem to have commenced not earlier than the ninth hour of the preceding day; as is perhaps implied in the decree of Augustus in favour of the Jews, preserved by Josephus, Ant. 16. 6. 2: ἐγγράς τε μὴ ὁμολογῆσθαι αὐτοὺς ἐν σάββατον ἢ τῇ ἀπὸ ταυτῆς παρασκευῇ ἀπὸ ὧρας ἑνῆδεκας. But in

process of time, the same Hebrew word came in popular usage to be the distinctive name for the whole *day* before the Jewish Sabbath, that is, for the sixth day of the week or Friday; Bereshith Rabba § 11. Buxtorf Lex. p. 1659 sq. Compare also the German *Sonnabend* for Saturday. Nor was the use of the Hebrew word for the Greek term *παρασκευή* confined to the Jews; for the like Syriac form, ܦܪܫܬܐ, is found for *παρασκευή* in the Syriac version of the New Testament; and in like manner, the corresponding Arabic word, *العروبة*, is given in the Camoos as an ancient name for Friday; see Golius p. 1551. Freytag III. p. 130. We are therefore entitled to infer, that ἡ *παρασκευή*, that is, the *παρασκευή* of the weekly Sabbath, became at an early date among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week. Compare also the very peculiar phraseology of Matth. 27, 62.

The reasons which operated to introduce a *προσάββατον*, or preparation for the Sabbath, did not exist in the case of the other festivals, on which the preparation of food was not forbidden; Ex. 12, 16. Nevertheless, what had become customary in respect to the Sabbath, would naturally be imitated in other cases; and accordingly, after the exile, we find mention of the *πρωθυμρία*, *eve of the new-moon*, Judith 8, 6. In the Talmudists, a *passover-eve*, *עֶרֶב הַפֶּסַח*, is likewise spoken of; Buxtorf Lex. p. 1765. But what this could well have been, so long as the Passover (paschal supper) was regularly celebrated at Jerusalem, it is difficult to perceive. The *eve* (עֶרֶב) before the Passover festival could have included, at most, only the evening and the few hours before sunset at the close of the fourteenth of Nisan; like the primary usage in respect to the *προσάββατον*, as we have just seen. But according to all usage of language, both in the Old and New Testament, those hours and that evening were the *Passover itself*, and not its preparation; unless indeed the paschal meal and its accompaniments be called the preparation of the subsequent festival of seven days; which again is contrary to all usage. It would seem most probable, therefore, that this mode of expression did not arise until after the destruction of the temple and the consequent cessation of the regular and legal passover-meal; when of course the seven days of unleavened bread became the main festival.

But even admitting that a passover-eve (עֶרֶב הַפֶּסַח) did exist in the time of our Lord; still, the expression could in no legitimate way be so far extended as to include more than a few hours before sunset. It could not have commenced apparently before the ninth hour, when they began to kill the paschal lamb; see p. 211 sq. On the other hand, the Hebrew term *עֶרֶב־הָאָז*, for which the Greek *παρασκευή* stands in the New Testament, was employed, as we have seen, as a specific name in popular usage for the whole sixth day of the week or Friday, not only by the Jews, but also by the Syrians and Arabs. Hence, when John here says: *ἡ δὲ παρασκευή τοῦ πάσχα, ὥρα δὲ ὥσθ' ἔτι*, there is a twofold difficulty in referring his language to a preparation or *eve* of the regular Passover; *first*, because apparently no such eve or preparation did or could well then exist; and *secondly*, because, it being then the sixth hour or mid-day, the eve or time of preparation (supposing it to exist) had not yet come, and the language was therefore inapplicable. But if John be understood as speaking of the weekly *παρασκευή* or *προσάββατον*, which was a common name for the whole of Friday, then the mention of the sixth hour was natural and appropriate.

We come then to the conclusion, that if John, like Mark in c. 15, 42, had here defined the phrase in question, he would probably have written on this wise: ἡ δὲ παρασκευὴ τοῦ πάσχα, ὅ ἐστι προσάββατον τοῦ πάσχα, that is, the paschal Friday, the day of preparation or *fore-sabbath* which occurred during the paschal festival. In a similar manner Ignatius writes, σάββατον τοῦ πάσχα, Ep. ad Phil. c. 13; and Socrates also, σάββατον τῆς ἑορτῆς, Hist. Ecc. V. 22. And further, in the only other two instances where John uses the word *παρασκευή*, he applies it to this very same day of our Lord's crucifixion, and in this very same sense of the weekly *παρασκευή*, preceding the weekly Sabbath; John 19, 31, 42.

D) John 19, 31 ἡ γὰρ μεγάλη ἡ ἡμέρα ἐνέτρον τοῦ σαββάτου, see p. 216. d. Here, as is alleged, it is the coincidence of the first festival day with the Sabbath, that made the latter a "great" day. This would certainly be the effect of such a coincidence; but the Sabbath of the Passover would also be still a "great" day, even when it fell upon the second day of the festival. The last day of the festival of Tabernacles is called "that great day;" though in itself not more sacred than the first day; John 7, 37. comp. Lev. 23, 32-36. So סַבְּתֵי אֲסִיפִי, *the calling of assemblies*, Is. 1, 13, is rendered ἡμέρα μεγάλη by the Seventy, implying that in their estimation any day of solemn convocation was a great day. The Sabbath, then, upon which the sixteenth of Nisan or second day of the festival fell, might be called "great" for various reasons. *First*, as the Sabbath of the great national festival, when all Israel was gathered before the Lord. *Secondly*, as the day when the first fruits were presented with solemn rites in the temple; a ceremony paramount in its obligations even to the Sabbath; see above p. 213. Lightfoot Hor. Heb. in Joh. 19, 31. Reland. Antiqq. Sac. 4. 2. 4. p. 227. *Thirdly*, because on that day they began to reckon the fifty days before the festival of Pentecost, Lev. 23, 15 sq. In all these circumstances there is certainly enough to warrant the epithet "great" as applied to the Sabbath on which the sixteenth of Nisan might fall, as compared with other Sabbaths.—There exists, therefore, no necessity, and indeed no reason, for supposing, that John by this language meant to describe the Sabbath in question as coincident with the first paschal day or fifteenth of Nisan.

E) John 13, 27-30; see p. 216. e. Here the words: "Buy what we have need of *αἱ τῆς ἑορτῆς* for the festival," have been misunderstood, by taking ἑορτή for the *paschal supper*, a signification which is quite foreign to it; see p. 217 above. The disciples thought Judas was to buy the things necessary for the *festival* on the fifteenth and following days. If now our Lord's words were spoken on the evening preceding and introducing the fifteenth of Nisan, they were appropriate; for some haste was necessary, since it was already quite late to make purchases for the next day. But if they were uttered on the evening preceding and introducing the fourteenth of Nisan, they were not thus appropriate; for then a whole day was yet to intervene before the festival. This passage therefore confirms, rather than contradicts, the testimony of the other Evangelists.

F) There remains the objection, that a public judicial act, like that by which Jesus was condemned and executed, was unlawful upon the Sabbath and on all great festival days; see above, p. 216. f. This consideration has, at first view, some weight, and has

been often and strenuously urged; yet it is counterbalanced by several circumstances which very greatly weaken its force.

The execution itself took place under Roman authority; and therefore does not here come into account. And as to the proceedings of the Sanhedrim, even admitting that the prohibitory precepts already existed, (which is very doubtful,) yet there are in the Mishna and Gemara other precepts of equal antiquity and authority, which actually direct and regulate the meeting and action of that body on the Sabbath and on festival days; see Mishn. Sanhedr. 10. 4. Gemar. Sanhedr. 10. Tholuck Comm. zu Joh. p. 304 sq. 6te Aufl. But besides all this, the chief priests and Pharisees and Scribes, who composed the Sanhedrim, are every where denounced by our Lord as hypocrites, 'who say, and do not; who bind heavy burdens upon others, but themselves touch them not with one of their fingers;' Matth. 23, 1 sq. Such men, in their rage against Jesus, would hardly have been restrained even by their own precepts. They professed likewise, and perhaps some of them believed, that they were doing God service; and regarded the condemnation of Jesus as a work of religious duty, paramount to the obligations of any festival. Nor are other examples of such a procedure by any means wanting. We learn from John 10, 22. 31, that on the festival of Dedication, as Jesus was teaching in the temple, "the Jews took up stones to stone him." On the day after the crucifixion, which, as all agree, was a Sabbath and a "great day," the Sanhedrim applied to Pilate for a watch; and themselves caused the sepulchre to be sealed, and the watch to be set; Matth. 27, 62 sq. A stronger instance still is recorded in John 7, 32. 37. 44. 45; where it appears, that on the last *great* day of the festival of Tabernacles, the Sanhedrim having sent out officers to seize Jesus, "some of them would have taken him, but no man laid hands on him;" so that the officers returned without him to the Sanhedrim, and were in consequence censured by that body. The circumstances show conclusively, that on this last great day of that festival, the Sanhedrim were in session and waiting for Jesus to be brought before them as a prisoner. Nor was it merely a casual or packed meeting, but one regularly convened; for Nicodemus was with them, v. 50. And finally, according to Matth. 26, 3-5, the Sanhedrim, when afterwards consulting to take Jesus and put him to death, decided not to do it on the festival. Why? because it would be unlawful? Not at all; but simply "lest there should be an uproar among the people." But when, through the treachery of Judas, this danger was avoided, the occasion was too opportune not to be gladly seized upon even on a great festival day.

All these considerations seem to me to sweep away the whole force of this objection; on which Scaliger and Casaubon, as also Beza and Calov, laid great stress; and which Lücke has again brought forward and urged with no little parade.

Such then is a general review of the passages and arguments, on the strength of which the alleged discrepancy between John and the other Evangelists in respect to this Passover has usually been maintained. Nothing has here been assumed, and nothing brought forward, except as founded on just inference and safe analogy. After repeated and calm consideration, there rests upon my own mind a clear conviction, that there is nothing in the language of John, or in the attendant circumstances, which upon fair interpretation requires or permits us to believe, that the beloved disciple either intended

to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke.

VIII. *Early Historical Testimony.* Some circumstances in the early history of the Christian church seem to favour the idea, that among the primitive teachers, those who were most familiar with the writings and views of the Apostle John, held to the belief that our Lord did celebrate the regular Passover with his disciples on the evening before his crucifixion. The question which we have been discussing, seems to have first arisen in connection with the great passover controversy, in the latter part of the second century. The churches of Asia Minor, gathered chiefly from Jewish converts, continued the keeping of the Passover on the evening after the fourteenth of Nisan, simultaneously with the Jews; and made this the central point of their celebration of our Lord's passion and resurrection, on whatever day of the week it might occur. But the Western churches, formed mostly from Gentile converts, discarded the Passover; and celebrated annually the resurrection of our Lord on a Sunday, and observed the preceding Friday as a day of penitence and fasting.

The advocates of the course pursued by the Western churches, took the ground, that "the last meal of Jesus with his disciples was not the Passover; since according to John's Gospel Christ partook of it on the thirteenth of Nisan; while on the following day, which was the appointed time for the Jewish Passover, he offered up himself as the true sacrifice for mankind, of which the Passover was the type;" see in Chron. Pasch. I. p. 13. ed. Dindorf. On the other side, Polycarp testified that he had once celebrated the regular Jewish Passover with the Apostle John; and Polycrates, bishop of Ephesus, in an epistle to Victor bishop of Rome, appealed to the testimony of the Apostles John and Philip, and that of other bishops and teachers, "that all kept the day of the Passover on the fourteenth according to the Gospel;" Euseb. Hist. Ecc. V. 24. It is hence evident, that the teachers and churches of Asia Minor, among whom John had lived and taught, celebrated the Passover on the evening after the fourteenth of Nisan, in agreement, as they held, with the example of John himself, and *κατὰ τὸ εὐαγγέλιον*, "according to the Gospel;" a phrase which can have reference only to that single celebration of the Passover, which, according to Matthew, Mark, and Luke, our Lord held with his disciples the evening on which he was betrayed. We are therefore entitled to draw from the language of Polycrates this inference, viz. that he and those before him in Asia Minor, who had been familiar with John and other Apostles, had no belief that John's Gospel contained any thing respecting the Passover at variance with the testimony of the other Evangelists. See the subject more fully treated in *Biblioth. Sac.* l. c. p. 428 sq.

Conclusion. It has been the object of this Note to show, that upon all grounds, both of philology and history, the conclusion is valid and irrefragable, that the testimony of John in respect to the Passover need not be, and is not to be, understood as conflicting with that of Matthew, Mark, and Luke. In the face of evidence so decisive, it is painful to find professed teachers of the Bible pressing the alleged difficulty to an extreme, in order to overthrow the authority of Holy Writ; and declaring ostentatiously, that "the important contradiction between John and the other Evangelists remains firm, and all attempts to remove it are false!" De Wette Handb. zu Joh. 13, 1.

For a review of other proposed methods of conciliation, and for the literature of the subject, the student is referred to the author's article above mentioned, in the *Biblioth. Sacra*, for Aug. 1845, p. 405-436. See also Winer's *Realw. art. Pascha*, II. p. 238 sq.

§ 133. For the cup mentioned by Luke in v. 17, see the preceding Introductory Note, p. 214.

The contention among the disciples had apparently occurred quite recently, perhaps even in the guest-chamber while taking their places at the table. That they were prone to yield to such a spirit, is evident from the instances recorded in § 79 and also § 108. Our Lord on this solemn occasion reproves them; especially by the touching act of washing their feet; see § 134.—The aorist *ἐγένετο* Luke 22, 24, is to be rendered as the pluperfect; see Note on § 145.

§ 134. The washing of the disciples' feet by their Lord and Master was an impressive lesson, that they should live in harmony and love and humility one with another. The occasion of this act was their previous contention, as related by Luke in § 133. Compare Luke 24, 26 sq. with John 13, 16 sq. John's narrative is supplementary to that of Luke; and therefore he does not speak of the contention itself, because the latter had already described it.

On the phrase *πρὸ τῆς ἑσθιῆς τοῦ πάσχα*, v. 1, see above in *Introduct. Note*, p. 217.—The phrase *δείπνου γενομένου* v. 2, is here equivalent to "supper being come," or "during supper;" see v. 4 and v. 12. The time of the action was probably after they had taken their places at table, and before they had partaken of the proper meal; perhaps between the first and second cups of wine; see p. 214 above.

§ 135. The sequence of the transactions during the supper appears to have been the following: The taking of their places at table; the contention; the first cup of wine; the washing of the disciples' feet and reproof (§§ 133, 134); the pointing out of the traitor (§ 135); the foretelling of Peter's denial (§ 136); institution of the Lord's Supper (§ 137), etc. Luke's order differs from that of Matthew and Mark, in placing by anticipation the institution of the Eucharist before the pointing out of the traitor, etc. He was apparently led to this by the mention of the first cup of wine, vv. 17. 18. Afterwards he returns and narrates the previous circumstances.

In the present section, Jesus first declares that one of the twelve shall betray him; they in amazement inquire, "Lord is it I? is it I?" and Peter makes a sign to John leaning on Jesus' bosom, that he should ask, who it was. John does so; and Jesus gives him privately a sign by which he may know the traitor, viz. the sop. The amazement and inquiry still continuing, Jesus gives the sop to Judas; who then conscience-smitten, but desiring to conceal his confusion, asks as the others had done, "Lord, is it I?" Jesus answers him, and he immediately goes out, before the institution of the Eucharist; comp. John 13, 26 sq.—For John 13, 28. 29, see *Introduct. Note*, p. 221.

§ 136. Mark says, "Before the cock crow *twice*," v. 30; the other Evangelists have simply, "Before the cock crow;" see Note on § 144.

§ 137. The institution of the Lord's Supper took place obviously at the close of the passover-meal, and in connection with the "cup of blessing," or third cup, which terminated the meal proper; comp. 1 Cor. 10, 16, and see p. 214 above. With this view accords the *μετὰ τὸ δεῖπνῆσαι* of Luke 22, 20 and 1 Cor. 11, 25. Matthew and Mark speak of Jesus as breaking the bread *ἐσθιόντων αὐτῶν*, which implies nothing more than "during the meal," while they were *yet* eating; and does not require the institution of the bread to be separated from that of the cup.

§ 142. Matthew relates that our Lord went away *thrice* and prayed. Mark speaks of his going away twice only, but mentions his coming again the *third* time, v. 41; and therefore accords with Matthew. According to Luke, Jesus goes away and prays, and an angel strengthens him; after which he prays the "more earnestly," v. 44. The three Evangelists, therefore, agree in their narratives.

§ 143. Jesus advances to meet the crowd, and declares himself to be the person whom they sought. At the same time Judas, in order to fulfil his bargain, comes up and salutes him with a kiss.

§ 144. An oriental house is usually built around a quadrangular interior court; into which there is a passage (sometimes arched) through the front part of the house, closed next the street by a heavy folding gate, with a smaller wicket for single persons, kept by a porter. In the text, the interior court, often paved or flagged, and open to the sky, is the *αὐλή*, where the attendants made a fire; and the passage beneath the front of the house, from the street to this court, is the *προαύλιον* or *πυλὼν*. The place where Jesus stood before the high priest, may have been an open room or place of audience on the ground-floor, in the rear or on one side of the court; such rooms, open in front, being customary. It was close upon the court; for Jesus heard all that was going on around the fire; and turned and looked upon Peter; Luke 22, 61.

Peter's *first* denial took place at the fire in the middle of the court, on his being questioned by the female porter.—Peter then, according to Matthew and Mark, retreats into the passage leading to the street (*πυλὼν, προαύλιον*), where he is again questioned, and makes his *second* denial. Luke and John do not specify the place. The Evangelists differ in their statements here, as to the person who now questioned him. Mark says the same maid, *ἡ παιδίσκη*, saw him again (*πάλιν*), and began to question him, v. 69; Matthew has *ἄλλη*, another maid, v. 71; Luke writes *ἕτερος*, another person, or another man, *ἄρσενος*, v. 58; while John uses the indefinite form *εἶπον*, *they said*. As, according to Matthew (v. 71) and Mark (v. 69), there were several persons present, Peter may have been interrogated by several.—The *third* denial took place an hour after, probably near the fire, or at least within the court, where our Lord and Peter could see each other; Luke 22, 61. Here Matthew and Mark speak of several interrogators, Luke has *ἄλλος τις*, and John specifies the servant of the high priest.

The three denials are here placed together for convenience, although during the intervals between them the examination of Jesus was going on before the high priest; the progress of which is given in § 145.

Mark relates that the cock crowed *twice*, vv. 68. 72; the others speak only of his crowing *once*. This accords also with their respective accounts of our Lord's prophecy; see § 136. The cock often crows irregularly about midnight or not long after; and again always and regularly about the third hour or day-break. When therefore "the cock-crowing" is spoken of alone, this last is always meant. Hence the name ἀλεκτοροφωνία, *cock-crowing*, for the third watch of the night, which ended at the third hour after midnight; Mark 13, 35. Mark therefore here relates more definitely; the others more generally.

§ 145. This examination by Caiaphas, John 18, 19-23, took place soon after Peter's first denial; see § 144. Not improbably the high-priest again withdrew, after having sent off messengers to convoke the Sanhedrim, which met at early dawn. Luke 22, 66.—Luke 22, 63-65 is transposed, in accordance with Matthew and Mark.

The aorist ἀπέστειλεν in John 18, 24, is to be rendered by the pluperfect: "Annas *had* sent him," etc. Such a use of the aorist is not unfrequent, where an earlier circumstance is inserted afterwards, Matth. 14, 3. 4. 26, 48. Luke 22, 24; or also in relative clauses, Luke 19, 15. 24, 1. John 11, 30. Acts 1, 2. See Winer Gramm. § 41. 5. Buttmann § 137. 3. n. 1. Kühner Ausf. Gramm. § 444.

§ 146. On John 18, 28, see Introd. Note, p. 218.

§ 149. The χλαμὺς ποικίλη of Matth. 27, 28, and the ἱμάτιον πορφυρεῖον of John 19, 2, are put for the *paludamentum* or military cloak worn by officers; see Adam's Rom. Antiqq. p. 371. The terms κόκκινος *coccus-dyed*, *crimson*, and πορφυρεὺς *purple*, seem to be nearly synonymous; just as in English *purple-red* and *crimson* are often interchanged. So Hor. Sat. II. 6. 102 "rubro cocco tincta vestis," which in v. 106 is "vestis purpurea."

§ 150. On the phrase παρασκευὴ τοῦ πάσχα, v. 14, see the Introd. Note, p. 219.—In the same verse, the expression ὥρα δὲ ὡς ἐκ ἑκτῆ does not accord with the ὥρα τρίτῃ of Mark 15, 25; see in § 153. But the ὥρα τρίτῃ of Mark, as the hour of the crucifixion, is sustained by the whole course of the transactions and circumstances; as also by the fact stated by Matthew, Mark, and Luke, that the darkness commenced at the *sixth* hour, after Jesus had already for some time hung upon the cross; see § 155. init. The reading ἑκτῇ in John is therefore probably an early error of transcription for τρίτῃ (ς' for ς'). Indeed, this last reading is found in *Cod. Bezae* and *Cod. Reg.* 62, as well as several other authorities; so that its external weight is marked by Griesbach as nearly or quite equal to that of the common reading; while the internal evidence in its favour is certainly far greater; see Griesbach and Wetstein in loc.—The suggestion of some commentators, that John here computes the hours from midnight, seems to be without any historical foundation. The time also which would thus result, viz. sunrise, would be much too early for the course of events.

§ 151. Judas repented, it would seem, as soon as he saw that Jesus was delivered over to be crucified. Till then he had hoped, perhaps, to enjoy the reward of his treachery, without involving himself in the guilt of his Master's blood.

According to Matthew (v. 5), Judas "strangled" i. e. hanged himself; ἀπῆγγατο. Luke says in Acts 1, 18, "falling headlong (πρηνὴς γερόμενος) he burst asunder." These two accounts are not inconsistent with each other; the rope breaking, the fall might easily be such as to cause the bursting of the abdomen.

In Acts 1, 18 ἐπίστατο is to be rendered: *he gave occasion to purchase*, was the occasion of purchasing. For such an usage, see Heb. 2, 10. Matth. 27, 60. John 3, 22 coll. 4, 1. 2. Rom. 14, 15. 1 Cor. 7, 16. 1 Tim. 4, 16. etc.

The quotation in Matth. 27, 9, 10, is found, not in Jeremiah, but in Zech. 11, 12 sq. The reading Ἱερουσόλ is therefore most probably an early error of a transcriber, misled by a reminiscence of Jer. 18, 1 sq. The Syriac version, the earliest of all, as also several other versions and manuscripts, have simply διὰ τοῦ προφήτου, which is apparently the true reading. Other later authorities read Ζαχαρίου. See Wetstein and Griesbach in loc.

§ 152. Jesus bore his cross at first; but he being probably faint from exhaustion, Simon was compelled to bear it after him.

The ὄξος μετὰ χολῆς μεμιγμένον of Matthew 27, 34, is the same with the ἐσμενμισμένον αἶνον of Mark 15, 23, viz. cheap acid wine mingled with myrrh. Such a drink was given to persons about to be executed, in order to stupify them. Babylon. Sanhedr. fol. 43. 1: "prodeunti ad supplicium capitis potum dederunt, granum thuris in poculo vini, ut turbaretur intellectus ejus;" in allusion to Prov. 31, 6. See Lightfoot Hor. Heb. in Matth. l. c.

§ 153. Various slight transpositions in the verses are made in this Section, in order to present their parallelism to the eye.—On the four different forms of the title on the cross, see Note on § 15.

§ 154. According to Matthew and Mark, both the malefactors reviled Jesus; while according to Luke, one was penitent. In the former Evangelists, there is here an enallage of number; the plural being put for the singular. This is often done, where the predicate relates strictly to one subject, while yet the writer expresses the idea generally. So Matth. 26, 8 coll. John 12, 4. Matth. 2, 20. 9, 8. Mark 7, 17 coll. Matth. 15, 15. Mark 5, 31 coll. Luke 8, 45. Matth. 24, 1 coll. Mark 13, 1. John 19, 29 coll. Matth. 27, 48. etc. See Winer Gramm. § 27. 2.—For the ὄξος in Luke 23, 36, see Note on § 155.

§ 155. In Matth. 27, 46 ἡλί is the Heb. ה'אלי; and in Mark 15, 34 ελωι is the Aram. ܐܠܝ; both signifying *my God*.

The ὄξος in Matth. 27, 48 and the parallel verses, is here the *posca* or common drink of the Roman soldiers, viz. cheap acid wine mingled with water. In Matthew and Mark the sponge is said to be put upon a reed; in John, upon hyssop. Here probably a *stalk* or *stem* of hyssop is to be understood; the cross not being of any great height. The particular plant designated by the ציטוס and ὑσσοπος of the Hebrews, has not yet been fully ascertained by botanists. It probably included not only the hyssop of the shops, but also other aromatic plants, as mint, wild marjoram, etc. See Celsius Hierobot. l. p. 497 sq. Rosenm. Bibl. Archæol. IV. i. p. 108. Winer Bibl. Realw. art. Ysop, II. p. 819.

§ 156. Matth. 27, 55. 56 etc. refers to a later point of time than John 19, 25 sq. Mary and the other women had now retired to a distance from the scene of suffering.

§ 157. On the phrase *μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου*, John 19, 31, see Introd. Note, p. 221.

Luke 23, 54 *καὶ σάββατον ἐπέφωσκε*, lit. *and the Sabbath was dawning*, i. e. drew on; the word *ἐπέφωσκε*, which properly belongs to the natural day, being here figuratively and poetically applied to the civil day, which among the Jews began at sunset. This interpretation is here the necessary one; see the *ὀψίας γενομένης* of Matthew and Mark, and the *ἡμέρα ἦν παρασκευή* of Luke himself.

It was according to custom among the Jews, that the bodies of persons publicly executed should be taken down and buried before sunset. So Joseph. B. J. 4. 5. 2: *Τοσαύτην Ἰουδαίων περὶ τὰς ταφὰς πρόνοιαν ποιουμένων, ὥστε καὶ τοὺς ἐκ καταδίκης ἀνέστησαν προὐδὲ δύντος ἡλίου καθελὼν τε καὶ θάπτειν.*

PART IX.

OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

§§ 159—173.

INTRODUCTORY NOTE.

A FULL discussion upon this part of the Gospel History, embracing a review of the main difficulties in the way of harmonizing the accounts of the four Evangelists, was published by the author of these Notes, in the *Bibliotheca Sacra* for Feb. 1845, p. 162 sq. To this the student is referred for a more complete examination of the subject.

It is no doubt true, that more of these apparent difficulties are found in this short portion of the Gospels, than in almost all the rest. This has its cause in the circumstance, that each writer here follows an *eclectic* method, and records only what appertained to his own particular purpose or experience. Thus many of the minor and connecting facts have not been preserved; and the data are therefore wanting to make out a full and complete harmony of all the accounts, without an occasional resort to something of hypothesis. Had we all the facts, we may well rest assured, that this part of the sacred history would at once prove to be as exact, as consistent, and as complete, as any and every other portion of the Word of God.

The general results of the investigations upon which we are now entering, may be presented in the following summary view of the events and circumstances connected with our Lord's resurrection and ascension, in the order of their occurrence.

The resurrection took place at or before early dawn on the first day of the week; when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it; so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, viz. Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with

spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves, who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already taken away. The Lord had risen. The women knowing nothing of all that had taken place, were amazed; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time Mary Magdalene, impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the Apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the Apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.

Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes and of the napkin, convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprang up in his mind, that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning around she sees Jesus; who gives to her also a solemn charge for his disciples.

The further sequence of events, consisting chiefly of our Lord's appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the Evangelists and Paul, may accordingly be arranged and enumerated as follows:

1. To the women returning from the sepulchre. Reported only by Matthew.

See § 162.

2. To Mary Magdalene, at the sepulchre. By John and Mark. § 164.

3. To Peter, perhaps early in the afternoon. By Luke and Paul. § 166.

4. To the two disciples going to Emmaus, towards evening. By Luke and Mark. § 166.

5. To the Apostles (except Thomas) assembled at evening. By Mark, Luke, John, and Paul. § 167.

N.B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John. § 168.

7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John. § 169.

8. To the eleven Apostles and to five hundred other Brethren, on a mountain in Galilee. By Matthew and Paul. § 170.

9. To James, probably at Jerusalem. Only by Paul. § 171.

10. To the eleven at Jerusalem, immediately before the ascension. By Luke in Acts, and by Paul. § 171.

Then follows the ascension. § 172.

§ 159. The women had rested on the seventh day, according to Luke 23, 56; and the Sabbath being past (*διαγερόμενον*) Mark relates (v. 1) that they brought spices to anoint the body. This purchase would seem to have been made in the evening after the Sabbath; since Mark proceeds in v. 2 to narrate what they did early the next morning. In that case Luke (l. c.) speaks of the spices by way of anticipation.—Or, if with some, we follow Luke and regard the spices as having been purchased *before* the Sabbath; then the *ἡγόρασαν* of Mark 16, 1 is to be rendered in the pluperfect, as in the English version; see Note on § 145. This however is less in accordance with the *διαγερόμενου τοῦ σαββάτου* of Mark.

The angel had descended and the earthquake had taken place, before the arrival of the women. Our Lord therefore had arisen from the tomb at or before early dawn. See the next Note.—Verses 2–4 of Matthew are here transposed into their natural order. As they stand in Matthew, the aorists *ἐγένετο* and *ἀπερίλισε* must be rendered as the pluperfect: “*had been*” and “*had rolled away*,” see Note on § 145.

The body of our Lord was laid in the sepulchre before sunset on Friday; and he rose early on the morning of Sunday. He therefore rose on the third day; having lain in the tomb during one whole day and a part of two others; in all not far from thirty-six hours. On the expressions: *the third day* and *after three days*, see Note on § 49.

§ 160. The point of time when the women visited the sepulchre is very definitely marked by all the Evangelists, viz. Matthew *τῇ ἐπιφωσκούσῃ* sc. *ἡμέρᾳ*, Mark *λίαν πρωῒ*, Luke *ὄρθρου βαθέος*, John *πρωῒ σκοτίας ἔτι οὔσης*. These expressions all go to fix the time at what we call *early dawn*, or *early twilight*; after the break of day, but while the light is yet struggling with darkness.

But Mark, in v. 2, has added the phrase *ἀνατείλαντος τοῦ ἡλίου*, which according to every law of the aorist must be rendered: *the sun being risen*; or, as the English version has it, *at the rising of the sun*. These words seem, at first, to be directly at variance with the language of the other three Evangelists, and with the *λίαν πρωῒ* of Mark himself. Nor does the reading *ἀνατέλλοντος* in *Cod. Bezae*, nor the insertion of *ἔτι* before *ἀνατείλαντος* as in *Cod. Coll.* and others, help the matter. The latter is incompatible with the signification of the aorist; while the present *ἀνατέλλοντος* is just as inconsistent with the preceding *λίαν πρωῒ*. It matters little here, whether the sun was in the act of rising above the horizon, or already just risen.

Yet as Mark by the expression *λίαν πρωῒ* has definitely fixed the time in accordance with all the other Evangelists, we cannot suppose that by the subsequent phrase *ἀνατείλαντος τοῦ ἡλίου* he meant to contradict himself and them. He must therefore have employed this latter expression in a broader and less definite sense, not inconsistent with *λίαν πρωῒ*. As the sun is the source of light and day, and his earliest rays produce the contrast between night and dawn, so the term *sun-rising* might easily come in popular usage, by a metonymy of cause for effect, to be put for all that earlier interval, when his rays still struggling with darkness do yet usher in the day.

Accordingly, we find such a popular usage existing among the Hebrews and in the Old Testament. Thus in Judg. 9, 33, Zebul, after directing Abimelech to lie in wait with his people in the field during the night, goes on to say: “And it shall be, in the

morning, as soon as the sun is up (Heb. שֶׁשֶׁשֶׁת־הַיּוֹם), thou shalt rise early and set upon the city;" Sept. καὶ ἔσται τοῦτο αὐτῇ τῷ ἀνατεῖλαι τὸν ἥλιον &c. &c. Here we have the very same use of the aorist, and the very same juxtaposition of *περὶ* and *αὐτῇ τῷ ἀνατεῖλαι τὸν ἥλιον*, and yet we cannot for a moment suppose that Abimelech was to wait till the sun actually appeared above the horizon, before he made his onset. So the Psalmist, Ps. 104, 22, speaking of the young lions that by night roar after their prey, proceeds thus: "The sun ariseth, they gather themselves together, and lay them down in their dens;" Sept. ἀνατελὼν ὁ ἥλιος &c. &c., still in the aorist. But beasts of prey do not wait for the actual appearance of the sun above the horizon ere they shrink away to their lairs; the break of day, the dawning light, is the signal for their retreat. See also Sept. 2 K. 3, 22. 2 Sam. 23, 4. In all these passages the language is entirely parallel to that of Mark 16, 2; and they fully illustrate and confirm the principle, that the *sun-rising* is here used by Mark in a popular sense, as equivalent to the *rising of the day*, or early dawn.—This use too of the aorist in the Septuagint, serves to show that ἀνατελλωντος, not ἀνατέλλοντος, is the true reading in the Greek.

There was probably something in respect to Mary Magdalene, which gave her a peculiar prominence in these transactions. This may be inferred from the fact, that John mentions Mary Magdalene, and her alone; while the other Evangelists likewise name her first, as if holding the most conspicuous place.—On the different names and number of the women, as narrated by the different Evangelists, see Note on § 57.

Mary Magdalene, amazed at not finding the body of Jesus, and supposing it to have been stolen, leaves the other women, probably in the sepulchre, and returns to the city to tell Peter and John. To them she uses the phrase οἶδαμεν v. 2, meaning herself and the other women; but afterwards, when she speaks to the angels, it is οἶδα, v. 13.

§ 161. Luke speaks of two angels; Matthew and Mark of only one; see the Note on § 57.—Mark says he was sitting; Luke speaks of them apparently as standing, ἐτίστησαν, v. 4. But ἐτίστημι, in its appropriate and acknowledged usage, is *to appear suddenly, to be suddenly present*, without reference to its etymology; comp. Luke 2, 9. Acts 12, 7. So Passow, *plötzlich erscheinen*. See also Reiske Indic. Opp. Demosth. art. ἐπιστάται. Sturz Lex. Xenoph. ib.

In Matthew, the angel addresses the women apparently while still sitting on the stone outside of the sepulchre; in Mark and Luke, on the contrary, the conversation takes place in the sepulchre. But although Matthew does not speak of the women as entering the tomb, yet in v. 8 he describes them as coming out of it (ἐξελθοῦσαι); so that of course his account too implies, that the interview took place within the tomb, as narrated by Mark and Luke.

In recording the charge sent by the angels to the Apostles, Matthew and Mark dwell more upon Galilee; and Luke more upon the Lord's previous announcement of his resurrection.

§ 162. It is evident that Mary Magdalene was not with the other women, when Jesus thus met them on their return. Her language to Peter and John forbids the supposition, that she had already seen the Lord; see John 20, 2. See *Biblioth. Sacra*, Feb. 1845, p. 171.

§ 163. Mary Magdalene had gone to Peter and John only; who would seem to have lodged by themselves in a different part of the city. The other women went apparently to the rest of the disciples. When therefore it is here said of John, on his entering the sepulchre (v. 8), that "he saw and believed," this is not at variance with v. 9, nor yet with Luke 24, 11. What was it that John thus believed? Not the mere report of Mary Magdalene, that the body had been taken away; for so much he must have known and believed, when he stooped down and looked into the sepulchre. His belief must have been of something more and greater. The grave-clothes lying orderly in their place, and the napkin folded together by itself, made it evident that the tomb had not been rifled, nor the body stolen by violent hands; for these garments and the spices would have been of more value to thieves, than merely a naked corpse; at least, thieves would not have taken the pains thus to fold the garments together. The same circumstances showed also that the body had not been removed by friends; for they would not thus have left the grave-clothes behind. All these considerations excited in the mind of John the germ of a belief, that Jesus was risen from the dead. He believed (*ἐπίστευσε*) because he saw; "for (*γὰρ*) as yet they knew not the Scripture," v. 9. He now began to recall and understand our Lord's repeated declaration, that he was to rise again on the third day; a declaration on which the Jews had already acted in setting a watch. See Matth. 16, 21. 17, 23. Luke 9, 22. 24, 6, 7. etc. Matth. 27, 63 sq. In this way, the apparent want of connection (sometimes urged) between verses 8 and 9, disappears; and the word *ἐπίστευσε* is left in the signification of a religious belief usual to it in John's Gospel. See John 3, 15. 16 sq. 10, 26. 19, 35. *al. saep.*

§ 164. Mary Magdalene now manifestly sees the angels for the first time; and this circumstance also goes to show, that she had previously left the other women at the sepulchre before the angels appeared to them.

A main difficulty occurs here in fixing the order of time, between our Lord's appearance to Mary Magdalene and that to the other women in § 162. This arises from the use of the word *πρῶτον* in Mark 16, 9, which seems to imply that this appearance to Mary Magdalene was the first of all: *ἑφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ*. Yet the whole course of events and circumstances shows conclusively, that Jesus had previously appeared to the other women. We are therefore compelled, and that in accordance with good and ordinary usage, to regard *πρῶτον* as put here not absolutely, but *relatively*. That is to say, Mark narrates three and only three appearances of our Lord; of *these three* that to Mary Magdalene takes place *first*, *πρῶτον*, and that to the assembled disciples the same evening occurs *last*, *ὔστερον*, v. 14. Now in any series or succession of events, where *πρῶτον* and *ὔστερον* are employed, whatever may be the number of intervening terms, *πρῶτον* marks the first of the series, and *ὔστερον* the last of the same series, and no other. So here in Mark, *ὔστερον* is put with the third appearance narrated; but had Mark mentioned four, then *ὔστερον* could not have stood with the third, but must have been used with the fourth or last; and so in every case. Hence as *ὔστερον* is here put relatively, and therefore does not exclude the subsequent appearances of our Lord to Thomas and in Galilee; so too *πρῶτον* here stands relatively, and does not exclude the previous appearance to the other women. Similar examples are found in 1 Cor. 15, 5-8, and in John 21, 14.

In this way the whole difficulty in the case before us vanishes; and the complex and cumbrous machinery of earlier commentators becomes superfluous.

§ 166. This appearance of our Lord to Peter, is mentioned only by Paul and by Luke, v. 34. It had not taken place when the two disciples left Jerusalem for Emmaus; or at least they had not heard of it. It had occurred when they returned; and that long enough before to have been fully reported to all the disciples and believed by them. It may perhaps have happened about the time the two disciples set off, or shortly afterwards.

§ 167. Paul speaks of the Apostles by their usual appellation, as *the twelve*, 1 Cor. 15, 5; Matthew, Mark, and Luke here speak of them as *the eleven*; Matth. 28, 16. Mark 16, 11. Luke 24, 33. Yet on this particular occasion, only *ten* were actually present; see John 20, 24.

When the disciples beheld their risen Lord, they thought they saw a spirit. Jesus reassures them; and presents to them indubitable evidence, that the same body of flesh and bones which had been crucified and laid in the sepulchre, was now risen and alive before them. On the general subject of the nature of our Lord's resurrection-body, see a full discussion by the author of these Notes in the *Bibliotheca Sacra* for May 1845, p. 292 sq.

Then follows our Lord's charge and commission to the eleven Apostles, delivered to them here in private by themselves; and distinct from the public and more general commission recorded in Matth. 28, 19, 20.—As a symbol of this commission to them in particular, and of the power which they should shortly receive through the Spirit imparted from on high, "he breathed on them, and said, Receive ye the Holy Ghost;" John 20, 22. There was in this emblem a recognition and reiteration of the gracious promise of the Spirit before made; which was to be abundantly fulfilled on the day of Pentecost. See John 14, 26. 16, 7 sq. Acts 2, 1 sq.

§ 169. This appearance of our Lord to the seven disciples at the Lake of Galilee, is shown to have preceded that upon the mountain, by John 21, 14. It was his third appearance to the *Apostles*; see §§ 167, 168. They were now waiting the appointed time, to meet Jesus upon a certain mountain; Matth. 28, 16.

§ 170. The set time had now come; and the eleven disciples went away into the mountain, "where Jesus had appointed them." It would seem probable, that this time and place had been appointed of our Lord for a solemn and more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to Paul, "he was seen of above five hundred brethren at once." That the interview in Matthew was not confined to the eleven alone, seems evident from the fact that "some doubted;" for this could hardly be supposed true of any of the eleven, after what had already happened to them in Jerusalem and Galilee, and after having been appointed to meet their risen Lord at this very time and place. The appearance to the five hundred must at any rate be referred to Galilee; for even after our Lord's ascension, the num-

ber of the names in Jerusalem were together only about an hundred and twenty; Acts 1, 15. And further, Paul in enumerating the appearances of Jesus, in 1 Cor. 15, 5-8, specifies only those to *Apostles*, with this single exception; which therefore seems of itself to imply, that the eleven also were here included. I therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew and Paul, as identical. It was a great and solemn occasion. Our Lord had directed, that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done and his discourses held. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and laboured longest; and repeats to all his disciples in public the solemn charge, which he had already given in private to the Apostles: "Go ye therefore and teach all nations;—and lo, I am with you always, even unto the end of the world." It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee.

§ 171. Luke relates, in Acts 1, 3, that Jesus showed himself alive to the Apostles "after his Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." This would seem to imply interviews and communications, as to which we have little more than this very general notice. One of these may have been the appearance to James, mentioned by Paul only (1 Cor. 15, 7), and subsequent to that to the five hundred brethren. It may be referred with most probability to Jerusalem, after the return of the Apostles from Galilee.

Afterwards, our Lord again, according to Paul, "was seen of all the Apostles." This was apparently an appointed meeting; the same which Luke speaks of in Jerusalem, immediately before the ascension. It was of course the Lord's last interview with his Apostles.

§ 172. During the preceding discourse, Acts 1, 7. 8 (§ 171), or in immediate connection with it, our Lord leads the Apostles out *as far as to Bethany* (ὡς εἰς Βηθανίαν); and lifting up his hands he blessed them; Luke 24, 50. This act of blessing must be understood, by all the laws of language, as having taken place at or near Bethany. The connecting particle is not δέ, as in the beginning of the verse, but καί, and this again is followed by another καί. "And it came to pass, WHILE he blessed them, he was parted from them, and carried up into heaven." Our Lord's ascension, then, took place at or near Bethany. Indeed, the sacred writer could hardly have found words to express the fact more definitely and fully; and a doubt on this point could never have suggested itself to the mind of any reader, but for the language of the same writer in Acts 1, 12, where he relates that after the ascension the disciples "returned unto Jerusalem from the mount called Olivet." Luke obviously did not mean to contradict himself; and the most that this expression can be made to imply, is, that from Bethany where their Lord had ascended, which lies on the eastern slope of the Mount of Olives, a mile or more below the summit of the ridge, the disciples returned to Jerusalem by a path across the Mount. Indeed, Bethany is described in the New Testament as connected with, or as a part of, the Mount of Olives, πρὸς τὸ ὄρος τῶν ἐλαιῶν, Mark 11.

1. Luke 19, 29. And farther, where Matthew and Mark speak of Jesus, during the week of his Passion, as going out at evening from Jerusalem to lodge at *Bethany*. Luke says expressly that he spent the nights (*νὰς νύκτας ἡμέτερο*) going out into the *Mount of Olives*; see Matth. 21, 17. Mark 11, 11. 19. 20. Luke 21, 37. This serves to show, that Luke, in c. 24, 50 and Acts 1, 12, uses the terms *Bethany* and *Mount of Olives* interchangeably, and almost as synonymous.

Yet from this remark in Acts there arose, probably early in the fourth century, the legend which fixed the place of the ascension on the reputed summit of the Mount of Olives. If that was indeed the true spot, then our Lord ascended from it in full view of all the inhabitants of Jerusalem; a circumstance not hinted at by the sacred writers, nor at all in accordance with the life and character of the Saviour.

For a full discussion of this topic, in reply to the objections of the Rev. Mr. Newman of Oxford, see an article by the author of these Notes, in the *Bibliotheca Sacra* for Feb. 1843, p. 176 sq.

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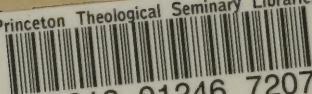
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